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SUBSTANTIAL
AND GODLY EX-
POSITION OF THE

PRIMER commonly called
the *Lord's Prayer* writ-

ten in Latin by the
second & fourth

D. MARTIN CHEMMITTE.

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AND GODLY
POSITION OF THE
PEACE GODDOLLY
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The Printer to the

Reader.



Christian Reader, although the very name of the author of this exposition, were a sufficient argument to commend the same unto thee, yet because I haue undertaken the publishing hereof after so many labours of our owne learned and godly countrymen faithfully performed in this kinde, I thought it not amisse in a word or two to giue some reason of my fact. And first of all the excellencie of this exposition, vvhich I commend not so much of mine owne knowledge, as vpon the iudgement of very godly and learned men, mooued me in this sort to communicate it to the whole countrie. The praise vvhich seemeth peculiar vnto it, issueth from a double fountaine: first from the learned interpretation of the words in their native sense, secondly from the ample and euident

To the Reader.

declaration of the true and full meaning of
the Spirit of God in every petition, which
he hath indeauoured to set downe from the
propriety of the wordes in the Greeke and
Hebrew tongue: shewing in such sort what
blessings we are to aske, and what sinnes we
must bewaile, that not onely the simple by
the blessing of God vpon their endeauour
may in short time hereby learne to pray in
faith and in obedience, but the godly also
and the learned, that haue attained to fur-
ther measure of knowledge and of grace,
may increase their knowledge, and further
edifie themselves in their most holy faith.
Thus wishing vnto thee the Spirit of pray-
er which may teach thee to vse the meanes
whereby thou maist pray with the Spirit
and with vnderstanding also, I take my
leauē, and here ende.

AN EXPOSITION
ON OF THE LORDS
PRAIER.

Our father which art, &c.

Here be not onely
cauills of profane
men, but also con-
ceits in the hearts
of the godly them-
selues which trou-
ble them much, a-
gainst the necessitie and benefit of vsing
praier. For first, if God know what we
want before we aske, what neede is there,
or what auaieth it, to shew and sollicite
our suits to him which knoweth them
alreadie? for such rehearalls are woont to
be troublesome and grievous. S. Hierome
answereth very finely: That, *in prayer we*

are no shewers, but suiters: and it is one thing, to make knowne to him that is ignorant; and another thing, to intreat and aske of him that knoweth. Yet this answer remooueth not all difficultie. For our heavenly father doth not onely know, what thing we want, but also vnmasked of his fatherly care and fauour, is readie and forward of his owne accord to helpe vs before we aske. And therefore it seemeth, there is either no benefit or no neede of praying. I answer: we doe not pray with that intent, and for that ende, as though we would by our praiers stirre vp God, and put him in minde of his dutie, beeing negligent and careles of our affaires; or otherwise as beeing hard and merciles, allure him by our praiers, and bring him into an other minde. We know indeede that God is readie of his owne accord to giue good things, but yet to those which doe repent, and humble themselues vnder the mightie hand of God, who by faith do seeke, knocke, and aske. And therefore we doe poure out our praiers before God,
not

not for that we doubt of his good will, but
that we may indeede shew our selues to
bring true repentance, because he hath
promised forgiveness of sinnes to them
which repent, Ezek. 8.23. that he will af-
swage his iudgements, and bestow his
blessings, Ier. 18. 8. and giue grace vnto the
humble, 1. Pet. 5. 5. And that it may appeare
that when we call vpon God, and thinke
vpon his promises, we bring with vs and
likewise doe exercise true faith, because
the Lord hath promised all good things
to him that doth knocke and aske, Math.
7. 7. and that we doe come boldly to the
throne of grace, that we may receiue mer-
cie and find grace to helpe in time of need,
Hebr. 4. 16. Againe, spirituall blessings can
not otherwise be receiued then by faith:
indeede bodely or outward benefits are
oft bestowed vpon the wicked also: and
yet that those may be profitable vnto vs, it
is the will of God that we should wait for
them by hope, and receiue them by faith
from his fatherly hand. And therefore we
pray in faith, that we may shew forth our
desire

desire to receiue from God not onely corporall blessings, but those especially which are spirituall, heavenly, and eternall. And that we would so receiue from God the blessings of this life, that by his blessing they may be profitable vnto vs. And because God would haue this glorie giuen to himselfe, to be the fountaine, the author and giuer of euery good thing, Iam, 1. 17. & that we should wholly relie vpon him: we therfore in praier doe testifie, that we neither ascribe them to any other, nor seek them elsewhere, but doe wholly hope for, expect, and require the same from God alone: for God hath promised, that he will be readie and willing to helpe such. Also in our praiers we doe thus lay open our wants and miseries before God, not as though we knewe them not, but that by pouring out our cares in the Lords bow some, we may disburden & ease our owne soule. And the promise is most sweete and comfortable, Psal. 37. 5. and 55. 22. 1. Pet. 5. 7. Roule & cast thy waies vpon the Lord, and he will haue care and bring it to passe.

Chry-

Chrysostome addeth also this reason why we should pray: That *by often calling vpon God we may become familiar with him.* Again, that we may more highly esteeme, and more reuerently vse that which God bestoweth vpon vs when we aske and knocke.

These things are carefully to be thought vpon concerning the necessitie and benefite of praier, least that beeing otherwaies too cold and backward vnto praier by these conceits, that God is forward to help vs of his owne accord, we doe suffer our selues to be withdrawne from the exercise of praier. Neither let vs abuse that most sweete sentence of the readie goodwill of God toward vs, which ought rather to be an incitation and a motiue to excite and confirme our diligence & confidence in praier. There be some which reason thus, or at least doe trouble themselves with those conceits: seeing God vnasked, and before we pray doth know, yea beforehand hath set down & appointed what he will doe and what he will giue:

giue: we doe therefore either aske in vain,
that which otherwaies should come to
passe; or els doe wickedly in praying, as
though we hoped by our praier to turne
God from his firme decree and purpose,
and so make him changeable and vncon-
stant. To this obiection some answer thus:
If that which we aske be ordained before-
hand to be done, then we pray vpon good
and sure confidence. If it be not, yet we
goe not about to hinder or stoppe the
courte of Gods predestination; because
we pray that Gods will may be done.
But *Luthers* exposition is more plaine &
safe; to wit, that we are not commaunded
to busie our selues about the hidden fore-
knowledge of God, or to search into his
secret counsels: but we must dispose our
selues according to his will reuealed
vnto vs in his word, where he teacheth
that by repentance and praier, gods wrath
is appeased, many dangers and euills are a-
voided, and many benefits obtained. Ier.
18.v.8. Ezek. 33.v. 11. 1. King. 8.v.56. And
therefore he hath straitly charged vs to
praie:

pray: yea he is angry when no man sets
himselfe by praier betweene the Lord and
the land lest it be destroyed, Ezck.22.v.30.
Both these therefore do warne vs to pray,
first that god of his owne accord is readie
to helpe, and knoweth what we want, &
what himselfe will doe. Secondly, that it is
his will and commaundement we should
pray. Neither must we from the secret
foreknowledge of god, frame or admitte
exceptions against those things which are
plainely revealed and commaunded in the
word. If thou canst not reconcile them,
leau vnto god the hidden reasons of his
secret foreknowledge, and doe thou those
things which are commaunded and ap-
pointed to thee in the reuealed word; to
witte, that thou maist pray and that conti-
nually. These things I haue noted by occa-
sion of that saying: *Your beauenly father
knoweth whereof yee haue need, euen be-
fore ye aske*, Math. 6.v.8.

Our Saviour Christ before this prayer
giues this commaundement: *After this
manner pray ye*: whereby he would not
bind

bind those whome he teacheth to pray, vnto this set number of wordes as vnto a worke done: for that were to babble indeede. And the Apostles themselues, as we may read in their acts, and epistles, often prayed in other wordes after the deliuerie and receiuing of this forme of prayer from our Sauour Christ. And that which is the strongest proote, Mathew and Luke setting downe this Lords prayer, doe not curiously obserue the selfe same wordes altogether. But our Sauour Christ in a short example would shew vnto his disciples the manner howe to pray, according as his custome was to teach a generall doctrine by propounding some particular example, where vnder the speciall we are to vnderstand the generall. And therefore in this platforme of prayer, his purpose is

- I. to shewe, howe few and small a number of wordes we must vse in prayer, contrary to the vaine babbling of the Pharises &c
- II. of the Heathen. VWho is to be called vpon, or to whome we must direct our prayer
- III. or with what confidence we must pray

howe

howe and for what causes: what thinges
 we are to aske: in what order: by what
 meane: and for what end. And thus are all
 the principall points, which are required
 in true prayer, contained in this platforme.
 So that it was both truely and finely laide
 of *Austine* in an Epistle to *Proba*, we haue
 libertie in praying to vse other wordes so
 that we say the same things which this
 prayer containeth: but we haue not liber-
 tie to say other, diuers or contrarie things.
 And this it is which *Mathew* saith, cap. 6.
9. thus, or after this manner pray ye. And
 that saying of *Christ* recorded by *S. Luke*
11. 2. when ye pray, say: is all one with this.
 But here *Austine* mooues this obiection:
 if we must not vse many wordes in pray-
 er for that our heavenly father knows our
 wants, by the same reason, and for the same
 cause, we should not vse fewe wordes, no
 not those which are here appointed by
 our Saviour *Christ*. The answer is: that
 in regard of God, and for his cause, we
 neede, neither many nor few, nor any
 wordes at all in prayer, neither doth the
 forme

IV. V.
 VI. VII.
 VIII.

What it is
to pray.

for me of prayer consist in the repetition of wordes. For to pray is to lift vp the minde vnto god, to poure out the heart before God, & to aske something of him: but no man doth truly aske any thing, which desireth not the same, and desire is an affection of the minde. And therefore though he vtter with his mouth the best wordes that can be, vnles there be also a lifting vp of the minde, with attention and deuotion, so as the heart may truly desire that which he asketh, that man prayeth not indeed. But he that lifteth vp his mind, and with a deuoute inward affection of heart, doth intirely aske any thing of God, that man doth truly pray, although he expresse not in wordes his desire. One man cannot intreat another vnles he vse words or gesture: but the inward and most secret corners of the mind and heart are plainly seene of God, and therefore David saith, *my growning is not hid from thee*, Psal. 38. v. 10. & Psal. 10. v. 17. *The Lord heareth the desire of the poore: thine eare harkeneth to the preparation of their heart.* And Psal.

8.10. *My whole desire is before thee.* Rom.
8.v.26. When we knowe not what to
aske, the spirit it selfe maketh request for
vs, with sighes which cannot be expressed.
And it were a foolish thing, therefore to
utter our praier in wordes, as though god
could not vnderstand the desire of our
heart. And yet the Saints of god in the old
testament, and the Apostles in the new are
said, to haue vsed wordes in praying. Nei-
ther doth Christ without cause say thus, in
Luke, [*when ye pray, say*] but it was for
our sakes and for our prayers. Which is
carefully to be considered, that we may
learne to vse vocal prayer wel and profita-
bly: for our minde doth not thoroughly cō-
sider and regard those things which we
want, or are to aske, especially if they be
spirituall, and pertaine to the glory of god.
And therefore the words which we vse
in praying, doe by a kind of advertisement
lead vs to that consideration, that so the
desire of our heart may be rightly infor-
med. Now the heart in praier ought to be
penitent and humble. But because we doe

B

for

for the most part rush vpon this exercise of praier, without due consideration of our sinnes and vnworthines: therefore the rehearsing of words is profitable, whereunto if the minde giue heede, that we may pray with the Spirit and with the vnderstanding also, 1. Cor. 14. then will the meditation thereof prepare the heart to serious repentance and to true humilitie. The desires of our heart are commonly out of order, so as oftentimes men neither think vpon the order, nor on the ende of those things they are to require: but the words which we vse in praier doe aduertise vs of those things we are to thinke vpon when we pray. And doubtles the rehearsing and meditation of Gods promises doth stirre vp, kindle, and increase our faith. We are often slow to praier, and in praying cold and drowlie, neither doe we come vnto God with the deuotion of minde we ought to doe. But when as in praying we repeat the words, by diligent meditation thereon, and by due consideration of the promise and commandement,

our

our minde is moued to lift vp it selfe vnto God, our deuotion is kindled, and being once kindled is continued and increased. Also the diligent marking of those things we are to aske, whereof we are put in minde by the words of our praier, doth excite and kindle in our benumbed and frozen heart a good affection vnto praier. For those wordes, because they are the words of Christ, be the tooke or instrument of the Spirit, whereby the Spirit of praier will be powerfull and effectuell in vs. And therefore that which Christ here deliuereth [*when we pray*, SAT:] doth binde vs so farreforth as the rehearfall of words in praying is hereunto auailable, to excite, and kindle, to continue and increase our deuotion, least it should waxe colde and benumbed and be quenched altogether. And hereunto sometime longer praiers serue best, otherwise those which are shorter. To this purpose Austin in his 121. epistle to Proba, writeth many things substantially, some whereof pertaining to this place, I will here set
B z downe.

downe. He which forbiddeth much babbling in prayer, because he knoweth what is needefull for vs, doth likewise command that we should alwaies pray and not faint: not because he would haue our will made knowne to him, whereof he cannot be ignorant, but to exercise our desire, whereby we may receiue that which we are about to giue. For that which he would giue is very great, but we are little and strait and cannot receiue the same. And therefore it is saide vnto vs, open thy mouth: for so much the more fully shall we receiue that which is exceeding great, by how much we doe more faithfully belecue it, more firmly hope for it, and more earnestly desire it.

Therefore we doe alwaies praie in faith, hope, and charitie, with a continued desire: but yet at certaine times we doe with words intreat the Lord, that so we may admonish our selues, how much we haue profited in this desire, and likewise excite our selues to doe the same more chearefully. That therefore which the Apostle saith [*pray continually,*] is nothing els but this,

this, continually desire a blessed life. And therefore at certaine houres we doe withdraw our minde from other cares and busines, whereby this desire is cooled in some sort vnto this exercise of praier, and by the words of the praier, doe admonish our selues to giue heede to that which we desire: least that which hath begunne to be warme, doe waxe cold altogether, and at length be wholly put out. vnles it be more often kindled. And therefore to continue in praier some long time, is not (as some thinke) to vse much babbling: for much speach is one thing, and long continued affection is another thing. It is saide of the Lord himselfe that he continued whole nights in praier, and vsed to pray very long. The brethren in Egypt are saide to pray very often, but yet very briefly, and in a manner to dispatch them quickly, least that earnestnes which was carefully begun, should by longer delay waxe dull and vanish away. And by this also they doe sufficiently declare, that this earnestnes as it is not to be forced, when it will not conti-

nue; so it is not speedily to be broken off, if it will longer endure. For in prayer we must not vse many wordes, and yet we must not want much desire, if so be our zeale will perseuere. To pray much, is to knocke vnto him whome we pray vnto with a continuall and a godly lifting vp of the heart: and for the most part this businesse is better performed in sighes and groanes, then with wordes: and by weeping then by speaking. For our groaning is not hid from him, who by his word made all things, and desireth not the wordes of man. But therefore must we vse words in prayer, that we may be put in minde to haue regard to that we aske, not that we may thinke thereby to teach or mooue the Lord. These things doth Austin teach. And for this ende doth S. Paul appoint the publike rehearfall of prayer and psalmes in the Church, Coloss. 3. 16. *Teach and admonish your own selues in psalmes, hymnes, and spirituall songs, singing with grace in your hearts vnto the Lord, that the words of Christ may dwell in you plentifully.* 1. Corinth.

11th. 14. 26. When ye come together haue
 any one a psalme: let him pray with the
 Spirit and with the vnderstanding, that
 all things may be done to edification. And
 because it is sometime needefull that we
 should vse words in praier, there can be no
 praier more profitable then that which
 the Lord himselfe deliuered and appoin-
 ted. For first of all, it doth briefly compre-
 hende all those things which can be well
 and fittely asked of the Lord, shewing of
 whome we must aske them, in what
 manner and order, and for what ende
 and purpose. And Saint Austin saith, If
 you shall peruse the wordes of the prai-
 ers of all the Saints of God, which are ex-
 tant in the whole scripture and chiefly in
 the Psalmes, you shall finde nothing which
 is not briefly contained and concluded in
 this Lords praier. Secondly, as the Creede
 containes the rule of faith, so this Lords
 prayer is the rule of all prayers. For he that
 desires any thing in prayer (saith Austine)
 or speaketh any thing which cannot per-
 taine to this Evangelicall prayer, his prayer

The excel-
 lency of the
 Lords prai-
 er.

I

II

is not spiritual but carnall and vnbeneficall.

111 Thirdly, for authority: for the sonne of god himselfe, who is our advocate, that bringeth our prayers vnto the father, who obtyneth for vs the spirit of prayer, who together with the father heareth vs he prescribed vnto vs this forme of prayer. It is a friendly and famelier prayer (saith Cyprian) to intreat the father by the wordes of the sonne. The father will acknowledge the wordes of the sonne when we make our prayer: and then we haue Christ our advocate with the father for our sinnes. Let vs propound the wordes of our advocate, when we miserable sinners intreat for our sinnes. These things saith Cyprian. And it were not onely rashnes but impietie, to disdain either the shornesse or simplicity of the Lords prayer, as though thou thy selfe couldst finde out and compose a better forme of praying. And yet the rehearsing of the Lords prayer must be no vaine mumbling ouer, as though the wordes vttered without vnderstanding had some magicall force; but we must

How the
Lords pray-
er must be
vsed.

con-

Consider what the wordes do signifie, and
 put vs in minde of, how farre they reach,
 and how many things they conteyne yn-
 der them, that we may pray with the spi-
 rit and with the vnderstanding, 1. Cor. 14.
 v. 15. and may include our wants in those
 petitions. For by this means (as it hath bin
 said) those words will stirre vp our deu-
 tion. Let vs therefore briefly consider eue-
 ry point, & compare the description of S.
 Mathew, with that which is set downe by
 Luke, cap. 11. v. 2. & c. For although accor-
 ding to S. Luke, Christ repeated that form
 of prayer at another time and vpon other
 occasion, then Mathew recordeth: yet be-
 cause the forme therof is the same in both
 places, the comparing of them together in
 this exposition will not be vnprofitable.

And here we must obserue, that some la-
 tin books omitting some things do repeat
 this form of praier more briefly in S. Luke,
 then it is described by Mathew. For in the
 beginning it is only said [*Father:*] and this
 which followeth in S. Mathew [*which*
is in heauen] is omitted. The third peti-
 on

Yerwey
Jurpme

on also is omitted. [*thy wil be doe in earth as it is in heauen.*] This also is omitted. [*But deliver vs from euill.*] And Austine saith expressly in his Enchiridion, cap. 115. & 116. that the lords prayer in Mathew containeth seauen petitions: but in S. Luke, it hath not seauen but fise petitions onely. And he sheweth that that petition, [*thy wil be done*] is contained in the two former: & this [*but deliver vs:*] in that which went before it, [*Lead vs not into temptation.*] Whence I gather that the Latin bookes euen in Austins time, had the Lords prayer according to Luke as it is now read. But the Greeke bookes doe set downe that whole prayer, euen so with Luke, as it is in Mathew: saue onely that with Luke doth wat that conclusio [*for thine is the kingdome.*] Now it might seeme that such things as were wanting with Luke in this place, haue beene added from the Greeke bookes out of Mathew. But Austine in his booke of *the words of the Lord*, vpon Luke cap. 28. And Ambrose in his fift booke of the Sacraments cap. 4. doe so rehearse

hearse that whole praier out of Luke as it is extant in Mathew. Whence I gather, that the latin bookes differed at that time, and some of them read it so in Luke in this place, as it is in the greeke, others read it so as it is now in the vulgar latin translation. As for the difference which is in some words, that we will note in the exposition. And that very diuersity of some wordes doth shew, that we are not bound to a superstitious rehearfall of wordes in prayer.

This praier containes threoparts: the entrance or preeface, petitions, and the conclusion, of each whereof I will speake in order.

[*Our father which art in heauen.*] Augustine saith, whereas in euery earnest sute, we ought to procure his good will to whome we make our request, and that is most conueniently done by the praise and commendation of his benefites to whome we praie, therefore seeing we neither can nor ought to boast of our owne merites before God, Christ in the beginning of
this

The Preface.

this praier hath commanded vs to say nothing else but [*Our father.*] Hugo saith, that Christ like a good oratour before the petitions prefixeth a short preface, wherein fauour is sought for from the person asked, when we say [*Father.*] from the person asking, when we say [*Our.*] And surely these aduertisements haue their vse. But because it hath beene declared before, that we are to vse words in praier, not so much to moue the minde of God, by rhetorical insinuations, as by rehearsing and meditating on the wordes to stirre vp in our selues, attention, deuotion, confidence, and care to frame our praiers aright, that we may shew our selues to be such suiters as the Lord would haue: therefore those words are principally to be imploied for this ende and purpose. We will briefly note out in seuerall points, those things which are principally to be thought vpon by occasion of these words.

As first, these words [*Our father*] doe giue vs to vnderstand, that praier ought not to be such a bare desire in a wishing man.

manner, as men are woont to say: *would God this good might happen vnto me: oh that this danger or this euill might be remoued: God blesse it and prosper it: God forbid,* and such like: but we must expresse-ly name him, of whome we desire to haue our request graunted vnto vs. And not in generall tearmes onely, as when we say, *God graunt: God forbid:* but we must by name speake vnto and call vpon him, that our praier may be directed vnto him [*our father*] as it were in communication. And whereas the psalmes doe speake in the third person: *God be mercifull vnto vs: God blesse vs:* we must vnderstand that praier, to be directed either to the mediatur, that for his sake God would be mercifull vnto vs and blesse vs; or else the deuotion of the mind is to be referred to the second person. For it is the Scripture phrased to speake vnto a person present in the third person, as Gen. 33. 14. *Let my lord goe before his seruant.* 1. King. 16. 16. *Let my lord the King commaund* and chap. 25. 25. *Let not my lord the King I pray thee, set his*
beare

heart against Nabal. And in that vñall phraſe of Scripture, *let the king liue*, is vñderſtoode: *I pray God the King may liue*. And therefore in what words ſoeuer the prayer be framed, the minde muſt alwaies thinke vpon God, and behold him, that our deſires and requeſts may be directed vnto him. For this is the forme and rule of our prayer, to ſay [*our Father*.]

Secondly, theſe wordes doe admoniſh vs, that prayer or invocation is not to bee directed to any creature, but onely to the heauenly father: ſo as we may not direct our prayer to them, of whome we are ſure their ſpirits doe liue with God. For the name *Father* is alſo oppoſed vnto the. *Iſay. 63. v. 16. Doubtes thou art our Father though Abraham be ignorant of vs, & Iſrael know vs not: thou Lord, art our Father and our redeemer.*

Thirdly, theſe wordes doe teach vs, that we muſt ſo conceiue of God, and ſpeake to god in prayer, as he hath revealed his eſſence vnto vs in his word. For the heathen when they goe to pray, they thinke of a
God

God that is eternall, the Creatour, almighty, but who that God is they knowe not. But we are taught by these wordes, to make a difference betweene our calling vpon God, and the praiers of the heathen: and to thinke that we call vpon that God who hath thus made knowne his beeing vnto vs in his word, that he is the Father, the sonne, and the holy Ghost: to witte, the Father of our Lord Iesus Christ, who sendeth the spirit of his sonne into the hearts of the faithfull, whereby we crie, *Abba father*. For so the word [*Father*] is to be vnderstood essentiallie in this place, for God, or for the *Diuine Maiesty*, or for the whole Trinity, which is the *Father, the Sonne, and the Holy Ghost*, as it is written, Deut. 32. v. 6. *Is not he thy father that hath bought thee, which hath made thee and proportioned thee.* Isaie, 63. v. 16. *Thou Lord art our father, and our redeemer, or he that dischargeth vs from bondage.* The Sonne also is called by this generall title, *Father of eternity*, Ilay, 9. 6. And the holy ghost is called the *Father of the poore*.

This

This title therefore doth admonish vs when we are about to pray, to settle our minde against all levity, inconsideration & pride, in such deuotion, reuerence and humility, as those which remember themselves to poure out the wordes of their prayer, not vnto the aire, or before any creatures, but before the diuine Maiestie, whom we come vnto in our praier, Eph. 3.v.14. *before whose face we doe appeare*, Psal. 141.2. and Psal. 119.58. beseeching him to be neere and present in all our supplications.

Fourthly, the word *Father* also, may verry well be vnderstood personally, or in relation for the person of the father, the mention and mouing whereof doth necessarily include the Sonne whereto it hath relation. And by the spirit of the Sonne we crië *Abba Father*. So that the severall persons of the Trinitie in their offices and benefits toward the Church, are offered to our consideration in the preface of this praier. And thus Saint Paul did vnderstand the name *Father* in prayer in diuerse places,

ces, and specially Eph. 3. 14. For this cause
doe I bend my knees unto the father of our
Lord Iesus Christ. And Christ himselfe ex-
poundeth [Our father] when he saith, Ioh.
20. 17. I ascende unto my father and your
father to my God, and to your God. There-
fore this title comprizeth not onely that
the father from eternitie hath begotten
his onely begotten Sonne, but in respect of
the Father, it containeth the benefits of
our regeneration, adoption, and calling to
an heaually inheritance. In respect of the
Sonne the mediator, it containeth the
merit, office, and the benefits of his propi-
tiation, reconciliation, & intercession, that
it may warne vs of that which the Sonne
promiseth Ioh. 16. 23. What soeuer ye shall
aske the father in my name, he will giue it
you. And because a doubting and distrust-
full praier obtaineth nothing, Iam. 1. 6. but
as it is written, Mark. 11. 24. I say vnto you,
what soeuer ye shall desire when ye pray, if
ye shall not vvaue in heart, but beleene
that ye shall receiue it, they shall be done
vnto you. So that this title [Our father] teacheth

qui frigidus erat, non
daret.

C I

cheth

cheth vs with what faith and confidence we are to pray vnto God: to wit, not in proud and Pharisaicall presumption, for our owne iustice or worthinesse, for the works and merits either of our selues or others, but with an humble acknowledgement and confession of our owne vnworthines, for the merit and intercession of the onely Sonne of God our Mediatour, for whome the father hath adopted vs to be sonnes and heires, Eph. 1. 5. As Daniel saith in his praier: *We haue sinned and done wickedly: we doe not present our supplications before thee in our owne righteousnesses, but in thy great tender mercies: heare vs for the Lords sake.* Likewise, that whereto this title [*father*] hath relation doth put vs in minde of most sweete consolation. Heb. 2. 17. *That in things concerning God vve haue a mercifull and a faithfull high priest.* And 1. Ioh. 2. 1. *If we sinne, we haue an advocate with the father, who is the propitiation for our sinnes.* Hebr. 7. 25. and 9. 24. *Euer liuing and appearing in the sight of God for vs, to make intercession for vs* which

which by him doe come vnto God. For he
hath receiued gifts for men, Psal. 68. 19. and
he bestoweth the same on vs, Epn. 4. 11. So
by these words, that we are not comman-
ded to call God a Lord, iust, great, almightie,
terrible, but our Father, is stirred vp in
those which pray, confidence that they
shall be heard and obtaine their requests.
Hebr. 4. 16. *Let vs therefore goe boldly to
the throne of grace, that we may receiue
mercie and finde grace to helpe in time of
need.* And most sweete is the saying of
Bernard: *That praier which tasteth sweet
of a fatherly name, giueth me assurance
that I shall obtaine all my requests.* For the
title Father affoordeth vs this confidence,
as Christ himselte declareth, Ioh. 16. 23.
that our praiers are not either grieuous or
vngratefull vnto God, but the father so lo-
ueth vs that he is delighted with this our
dutie, if we come vnto him by our prai-
ers, and his fatherly minde is carefull for
our necessities, Matth. 6. v. 32. And of his
owne accord is readie and forward to
heare and to helpe vs, Luk. 11. 9. and psal.

103.13. *As a father hath compassion on his children, &c.*

Againe, this title teacheth them that pray, to consider and trie themselves, whether they be indeede the sonnes of God, members and brethren of Christ, ingrafted of the father. For they that goe on in their sinnes without repentance, and doe not seeke & imbrace Christ by true faith, that by him they may be reconciled vnto God, cannot call God father. So very many things doth this title teach vs.

Fifely, whereas we doe not onely say [*Father*, but *our father*,] this bringeth vs to the consideration of that which Christ saith, Ioh. 20.17. *I ascend vnto my father and your father*: to witte, that we should conceiue and thinke, that God who is by nature the father of Christ, is for his sake by grace, our father also, not by nature but by adoption. And least we should thinke, that he were onely the father of some few, which be indued with great vertues and excellent gifts: therefore when we say [*our father*] we doe include the whole bodie of

of beleeuers, wherein all the members are not alike. The consideration whereof serues to beat downe pride, and to worke humilitie in the children of God that haue attained to greater measure of grace, that they may not challenge any thing peculiar to themselves in this fatherhood, but reckon themselves among the cōmon flocke of Gods children, saying [*Our father.*] It serueth also to put courage into the weaker sort, that they may not thinke themselves to be excluded frō that fatherhood, but make account that God is no lesse their father, then the father of Marie, Iohn Baptist, and Paul: and therefore are they commanded to say [*Our father.*] *For we pray vnto a father that indgeth without respect of persons,* 1. Pet. i. 17.

Lastly, this very title doth put vs in mind of brotherly loue: for if there be one which is our father, Math. 23. 9. then are we brethren and members one to another, Mala. 2. 10. *Haue we not all one father, and one God? why then doth every one despise his brother?* This also teacheth vs to pray not
C 3 onely

onely for our owne wants, but also to commend vnto God in our praier the necessities of our whole brotherhoode, and of euery member thereof: saying, [*Our father: giue vs: forgiue vs.*] Neither neede we to doubt if so be we be members of that bodie, but that the common praiers of the whole bodie doe also include our necessities. For therefore especially hath he fitted a forme of praier, for such an harmonie or consent, as himselfe speaketh: because he doth principally require our praiers to be common, that a few might meete together in his name, and agree among themselues what they will aske, Math. 18. 20. And yet because we are commanded to pray in secret priuately in our chamber: therefore when we say [*Our father,*] it is requisite that euery one doth applie vnto himselfe, that common promise of the fatherhoode: as Thomas said well, *My God and my Lord*: and as Paul saith, *I thanke my God*: and so doth euery ones faith by this applicatiō well conclude, & say, *God is my father*, as Ier. 3. 4. *Therefore from henceforth*

forth at least cry vnto me, thou art my father: and after v. 19. I did take thee for my children, and saide, Thou shalt call me, my father. and Math. 6. 6. Pray vnto [thy father] which is in secret, and [thy father] will reward thee.

So very many profitable instructions are propounded vnto vs in these few words of this preface to the Lords praier: which may thus also be considered, that by the remembrance of those benefits which God hath heretofore bestowed vpon vs, God may as it were be mooued to giue, and our confidence stirred vp and confirmed to craue other moe necessities: that seeing of mere fauour he hath bestowed vpon vs the chiefest benefite of adoption, because he will be our father and also be so called, therefore he will giue vs other things needfull.

which are in heauen.] There be some that by occasion of this verbe substantiue [es, art,] doe discourse at large about the immutable essence, and those names of God, *I am that I am. which is, which was,*

(a) *in-*
u-
gation.

or which is to come. But the Greek words doe neither require nor admit that disputation in this place: for the wordes are plaine, [*Our father* & *is* & *in* & *heaven*] to shew, that we doe not call vpon any earthly father, but on him who is, or who doth dwell in heaven, that is, an heavenly father. For so Christ himselfe expoundeth these wordes, Math. 6. 26. when he nameth an (a) heavenly father. And whereas Heaven in Scripture is called the throne, the seate, mansion, or dwelling place of God, and in this place we call vpon our father which is in heaven: the meaning is not, that the infinite essence of God is circumscribed or concluded, either in these visible heavens, or in the heaven called *Empyreum*, that is, the highest heavens, so as he is not present else where: for it is written 1. King. 8. v. 27. and 2. Chro. 2. v. 6, that heaven, and the heaven of heavens can not containe him. For he filleth heaven and earth, Ierem. 23. v. 23. yea he is present in heaven in earth, in the sea, and in hell, Psal. 139. v. 7. he

he is higher then heaven, deeper then hell,
longer then the earth, broader then the
sea. That is, he is wholly present every
where, within all things and without all
things, as Gregory saith. Neither doe we
thinke, when we call vpon our father
which is in heaven in the preface of this
prayer, that he is seperated and disioyned,
from vs which pray, from our wants, and
from our prayers being further absent, the
heaven is distant from the earth. Like as
the thoughts and the sayings of the wick-
ed are described, Iob. 22. v. 13. what should
God see? he walketh in the circle of the he-
ven, and considereth not our affaires. For
in the 145. Psalme v. 18. it is written. *The
Lord is readie at hand to them that pray, e-
uen to them that call vpon him in trueth.*
Deut. 4. v. 29. *The Lord our God is neere
to all our requests.* and Mathew 18. 20.
*Where two or three are gathered together
in my name, and shall aske any thing, there
am I in the middle among them.* Nowe
whereas our father of whome we make
no doubt, but that he is present to our re-
quests,

quests, is said to be in heauen; this the schoole men expound after this sort: either that the workes of God doe more gloriously and highly appeare in the beutie, magnificence, harmony and workmanship of the visible or materiall heauens, then in earth: or els because in those spiritual heauens (as they call them) he doth by a full communication of himselfe, declare, exhibite, and shew forth, all his glorie, power, goodnesse, magnificence, not as here on earth by certain meanes and coverings invisible, and by sundry lettes, but in full shewe and fruition of sight face to face, to be seene and enioyed of the blessed Angels and of elect soules: so as the very thing, is the happines, the ioy, saluation & the eternall life of the saints.

But I see not what comfort this meaning can affoord vnto vs, which pray here on earth vnder the crosse, and in much weakenesse. A more plaine exposition is this. Because the scriptures doe define of heauen wherein God hath his abode, not by any local situation: but by heavenly & diuine

diuine glory, maiestie, power, and fidelitie.
 Againe, that therefore God is said to be in
 heauen, and to dwell in the heauens, in the
 place of his abode, to heare in the dwelling
 place of his abode. 3. King. v. 30. because all
 things are vnder his gouernment, he hath
 all things in his hand and in his power, he
 ruleth all things in all places, he is able to
 doe, and he doth whatsoever he will, by
 his wilddome he foreseeeth, knoweth, be-
 holdeth, and heareth all things, and know-
 eth the way how to helpe them all, by his
 prouidence he careth for all, and by his po-
 wer doth order, dispose, administer and
 gouerne all things &c. Psal. 115. v. 3. Our
 God is in heauen. he doth whatsoever he
 will, Psal. 103. v. 20. God hath prepared his
 seate in heauen, and his kingdome ruleth o-
 ver all in all places of his dominion. 3. King.
 8. v. 39. thou shalt heare in heaue, thou shalt
 be fauourable, and shalt forgive sinnes. For
 thou onely seest and knowest the hearts of
 all the children of men. Psal. 113. v. 5. which
 hath his dwelling on high, that he may be-
 hold things below, in heauen, and in earth.
 Psal.

Psal. 102. v. 20. The Lord hath looked down
 from his high sanctuarie: out of heauen
 did he behold the earth: that he might
 heare the mournings of the prisoner, and
 loose the children of death. Psal. 11. 4. The
 lords seat is in heauen, his eyes looke vnto
 the poore, and his eye lids trie the children
 of me. Psal. 20. v. 6. he will heare fro heauen
 by the mightie helpe of his right hand. Psal.
 63. 15. Give heede from heauen and behold:
 where is nowe thy zeale, thy strength, and
 the multitude of thy mercies. And when
 the Lord sheweth his diuine glory, power
 and mercy by any famous hearing, helpe,
 and deliuerance, the scripture saith, then
 God hath exalted or aduanced himselfe a-
 boue the heauens, and magnified his mer-
 cy vp to the heauens, Psal. 57. v. 6. and 18.
 v. 5. and 113. v. 4. his glorie is aboue the hea-
 uens. Psal. 68. v. 19. He hath ascended aboue
 the heauen of heuens.

These testimonies of scripture doe
 plainly expound that phrase, where
 God is said to be, or to dwell in heauen.
 The consideration hereof will also further

vs to expound the doctrine of Christs ascension or exaltation into heaven, of his sitting at the right hand of God in heavenly places. And thus the meaning of this preface of the Lords prayer is evident; for when we say [*Our father,*] we doe by faith conceive the readie willing minde, and the forwardnesse of God toward vs. And when we adde, [*which art in heave.*] I. VVc adde to the good will of God, diuine power, that he is able to doe and to give those things we aske, hauing all things in his power. I I. Diuine prouidence, that seeth and knoweth our wants, that he is present to our requests and heareth the same: that he hath a care of vs: that he ordereth, disposeth, administret, and gouerneth all things, and more especially in his Church. I I I. Diuine wisdom, that he knowes the way to send helpe and deliuerance. I V. Diuine rule and dominion, to wit, that it belongeth to his kingdome & office, who dwelleth in heaven, to heare our prayers, to regard our affaires, to help, to deliuer, &c. In a word: the Lords praier saith,

faith, that our father whome we call vpon is, or doth dwell in heauen. I. Lest we should conceiue in our minde any base or earthly thing of God, after the manner & fashion of this world, but all things heauenly and diuine. II. To shewe a comparison and a difference betweene our earthly, and our heauenly father: as Christ expressly opposeth them one to the other, Math. 23. v. 9. *Call no man your father vpon earth: for there is one your father, which is in heaue.* III. That by this title we may be admonished, to aske of God heauenly things especially: and to referre those earthly things which we aske, vnto the heauenly. For we are called and borne a new to an inheritance which is laid vp in heauen, as it is written. 1. Pet. 1. v. 3. IV. That by this title we may be taught to acknowledge our life in this world to be a pilgrimage from God, and that our desire to this true heauenly countrey may be stirred vp in vs, & withall that we may declare that whatsoever we aske is for this ende, to bring vs to the countrey, where our father is in heauen.

uen. As for that Allegoric of Austine and others, that God is in heauen, that is, by grace he dwelleth in the Saints, and those which pray ought to wish for themselves that God may dwell in them, as it is not indeede impious, so in this place it is forraigne and vnfit: for it belongeth to the second petition, that Gods kingdome may come vnto vs.

Hallowed be thy name.] Nowe followe I I. part.
certaine petitions in this prayer. For it is not a true praier when we doe only heap vp the glorious titles of God: but praier ought to aske some thing of God, or else giue him thanks for benefites receiued, Philip. 4. 6. and 1. Timoth. 2. 1. And vsually here are numbred seauen petitions, which are as it were generall seales and markes, whereto we may and ought to referre, and wherein we must include all those things that we aske. For it is writtē, 1. Ioh. 5. 14. *This is that assurance we haue with God, that if we aske anything according to his vwill he heareth vs.* and Iam. 4. v. 3. *Ye aske and receiue not, because ye aske*

aske amisse, that ye may spende it on
your pleasures. And therefore out of
the petitions of this Lords ptaier which is
the rule of praying, we may gather, what
things we are to aske in praier, in what or-
der, and for what end we must aske them.
For they are thus deuided, that the former
regard the glory of God especially, so farre
forth as our saluation is ioyned therewith.
The rest containe our wants, our profit &
saluation, whereof some belong to the
body, others to the soule: some to this
worldly life, some to our spirituall life
in this world, and others to our heavenly
life to come. Againe, some petitions re-
quire the giuing and bestowing of ble-
ssings, either temporall, or bodily, or spiri-
tuall, or heavenly which are to come: o-
thers doe craue the remoucell of euils ei-
temporall or spirituall, that those which
are past, may be forgiven & not imputed,
those which are present may be taken a-
way or lessened, and those which are to
come may be kept backe. Againe in the
Lords prayer we both craue the ende, to
witte,

witte, the glorie of God and our owne sal-
 uation, and those things which tend there-
 unto. The Lords prayer also sheweth the
 order of those things we are to aske. For
 first those things are to be asked which
 concerne the glorie of God & our owne
 saluation: then such things as belong to
 the necessitie, benefite, and commoditie of
 our bodie and of this life, may well be as-
 ked, and ought so to be. So likewise in the
 turning backe of euills, such as hinder the
 glorie of God, or our saluation must haue
 the first place. And then we may pray that
 the aduersities, tribulations, difficulties and
 troubles of bodie and of this life, may ei-
 ther be taken away or lessened. But tem-
 porall or bodely benefits must be asked
 with that condition or moderation, If it
 be the will of God: If they will further the
 glorie of God and our saluation: but if
 God shall know and iudge those things to
 be hurtfull vnto vs, which we thinke to
 be good and profitable vnto vs when we
 aske them, that he would keepe them
 backe and hinder them as euill. Also tem-

D

I **porall**

porall blessings must be asked for that end, that they may be ordered, directed, and v-
 sed to Gods glorie, and to spirituall, hea-
 uenly and eternall blessings. And thus from
 the petitions of the Lords praier, may wel
 be gathered, what things we may and
 ought to aske, and in what manner accor-
 ding to the will of God. Likewise S. Paul
 in certaine distinct word3 doth shew and
 declare the kindes of things that are to be
 asked in praier, Philip. 4. 6. and 1. Timoth.
 2. 1. for he deuiderh praier into petition,
 and thanksgiuing. Petitions, he deuiderh
 into requests, whereby we craue blessings
 to be bestowed: into supplications, wher-
 by we craue euills to be turned backe: into
 intercessions, whereby we either make
 request and pray to God for others, or else
 direct the weapons of our praier against
 our enemies. And he addeth, that things to
 be praied for, are such as concerne the
 knowledge of God, and our saluation. Al-
 so, such as pertain vnto godlines, or to
 the peace and honestie of this life.

Now that we may the sooner dispatch
 the

οἱ αἰτημα-
 τα, καὶ εὐχα-
 ριστία. αἰ-
 τημα, est,
 uel αἰτησι-
 χη, δέσμις,
 ὑπερευξίς.

the exposition of the severall petitions, I will here declare vnto what general heads of meditations the meaning of every petition is to be referred as we pray: according as I was wont to vse them publickely in expounding the Catechisme, and in private exercises of religion. To wit, that first of all we doe consider by godly and deuout meditation, what blessings we pray for in every petition, either to be giuen vs: or if they be giuen, to be preserved and increased. Secondly, what euills in every petition we desire to be stopped, that they may not happen, if they be to come: or beeing present, to be turned backe, that we may be freed and deliuered from them: and if the remooueall be begunne, that the same may still goe forward more and more. Thirdly, what blessings are to be acknowledged in every petition, that we may be thankfull for the same: and that this confession and thanksgiving may be kindled, may grow and be increased in vs. Fourthly, in every petition there must be humble confession, that those things

D 2

which

which are propounded, are not asked of vs continually, nor earnestly and feruently, but seldome and coldly; and that we doe not sufficiently consider of the greatnes thereof: and that contrarie to our request, we our selues indeed doe refuse and shake off those blessings which we craue, and the euills which in word we pray against, by the very contrarie acte we fetch and drawe vnto our selues: that we doe not acknowledge benefits receiued, neither are heartily thankfull for them, but forget the same: that we regard them not, neither vse them reuerently with thankfulness to the glorie of God, but vngratefully through abuse doe bestow them ill.

These things are to be acknowledged and bewailed with humble confession in euery petition and withal we must thinke vpon, and by praier seeke for reformation. And all those things are to be applied, both in generall to the whole bodie of the Church, and priuately vnto our selues, and namely also vnto those whose necessitie is knowne vnto vs. Thus shall we haue large medi-

meditation in euery petition, which we will not handle in this place, because it is not my purpose at this time; but will commend the same to euery mans priuate deuotion.

Onely we will expound the wordes in euery petition, and shew the meaning, withall briefly declaring how they may and ought to be applied to those foure heads or chiefe places.

Hallowed be thy name,] That we may finde out the true meaning of this petition, we must expound the words. There is no doubt but here is treated the praise, honour, & renownme of God. For [*Name*] is oft taken for glorie and renownme, Gen. 6.4. they are called men of Name, whose fame was renowned. Deutr. 26. 19. *The most high will set thee above all nations which he hath made, in praise, in Name, and in glorie.* The word [*Hallowed*] as we shall shew by and by, is often vsed when any thing is highly and gloriously renowned as famous. But that we may the better consider the meaning of this petition

in a godly meditation, we will for plainnes sake deuide the exposition into some parts. I. And first in generall this petition being put in the first place, doth commend vnto vs the desire of Gods glorie, that we should chiefly and before all things care for, and seeke the glorie of God. And that we should reterre al things which we aske and doe, to Gods glorie as to the true end, 1. Cor. 10. v. 31. *Doe all to the glorie of God.* And because in this corruption of our nature we are not much carefull for the true glorie of God, those things which we doe, which we aske, which we receiue, we doe either not at all, or in truth not earnestly reterre them to the glorie of God, but in stead of glorie, we put contempt and reproch vpon God, we profane, we pollute, and blasphemc his name: therefore we are commanded to praie, that God from heauen would kindle, preserue, and increase in vs, a true desire of Gods glorie: and that we may be kept, defended, and deliuered from all forgetfulness, contempt, prophaning, defiling, and blaspheming the name of

of God and of his glorie.

II. Secondly, the name of God doth signifie whatloeuor proprieties of perfection, attributes or vertues, God hath reuealed and declared in his word concerning his essence, his will, and his workes: as that he is *wise, iust, great, terrible, good, gentle, mercifull, patient, penitent, ielous, visiting iniquitie*, and such like.

The Iewes because they will not pronounce the name *Iehovah*, in stead thereof use *Shem*. Thence the Caldie paraphrase for God himselfe, putteth *Shem* and *Hassem*, a name, Gen. 10. 9. for the vertues or perfections of God, are the very essence of God. Now that name of God cannot be hallowed by any addition, infusion, accesse, or increase of holines: as it is written of vs, *He that is holy, let him be more holy*, Apoc. 22. 11. for it is holy in it selfe, that is, seuered and exempt from, excelling and exceeding all other common and prophane things in puritie and holines.

Thargum Hierosolymitanum.

But as the word [*hallowed*] is vsed, Levit. 10. v. 3. for when the Lord had slaine

the two sonnes of Aaron which offered
 straunge fire, he saith, *I will be sanctifi-
 ed in those which come neare me.* and
 Ezck. 38. v. 23. For the vengeance taken up-
 on Gog and Magog he saith, *I will be mag-
 nified and sanctified.* Isaie, 5. v. 16. After the
 threatning of punishments, he saith, *The
 Lord of hosts shall be exalted in iudgement,
 and the holy God shall be hallowed in ius-
 tice.* Ezck. 20. v. 9. Speaking of the returne
 of his people, he saith, *I will be sanctified of
 you in the sight of the heathen,* and chap. 28.
 v. 22. of the punishment of Sidon, and the
 deliuerance of Israel he saith, *I will be san-
 ctified in them.* Chap. 36. 23. Concerning
 the returne of his people he saith: *Not for
 you, but for myne owne holy name will I doe
 this thing, I will sanctifie mine owne great
 name, that the heathen may knowe that I
 am the Lord, when I shall be sanctified in
 you before them.* And in this sense doe we
 pray, that God would exhibite, shew forth
 and declare the glory and excellency of his
 name, that is, of his perfections, of his attri-
 butes or vertues, whereof we haue spokē,
 by

upon the Lords praier. 281

by some notable worke in his Church, or
against his enemies, like as it may be pecu-
liarly expounded and vnderstood of euery
name of god, which thing I leaue and co-
mend to the priuate diligence of the Rea-
der. So likewise, considering that [*Our Fa-
ther*] went before, and now followeth
[*Hallowed be thy name,*] we may well vnder-
stand by *Name*, the benefits of the
person, the office of the Father, the merits
and benefits of the sonne the Mediatour:
and the office and blessings of the holy
ghost, which are revealed & made known
in the scripture. Those we desire to be hal-
lowed, that is, mercifully to be declared,
made knowne, and shewed forth towards
vs. So the scripture saith, *we must beleue
in the name of the onely begotten, that we
receiue remission of sinnes, and eternall
life in the name and by the name of
Christ.*

If these things be scuerally vnsoulded,
they will afford very large meditation:
but we onely lay downe the cheife heads <sup>ὑπομνή-
ματα</sup>
of things for memories sake.

III. By

III. By relation also we desire that the name of god may be hallowed among vs, with vs, and of vs, that is, that those attributes, which we said were comprehended vnder the name of god, might shine forth with vs, become knowae in vs, be spread abroad, and become renowned in all the world. According as the scripture saith. *I will be sanctified before the nations, that they may know that I am the lord*. And the contrary, whereby we are forbidden to pollute, to profane, or blaspheme the name of god, sheweth most plainely, what it is to hallow or sanctify it. We pray therefore that god would giue vs grace, to acknowledge, to consider, reuerently to set forth & aduance those vertues and workes of god, in thought word and deed. As it is written Psal. 48. 11. *According to thy name so is thy praise*. Which also may and ought to be enlarged in this exposition and meditation, vnto all the essentiall and personall vertues of god. Againe, we do heare desire, that we may with holinesse and reuerence thinke, and speake of the workes and iudgements

gements of god, that we be not euil or en-
 vious cēsurers, so as we should wrongfull-
 ly or prophanely iudge of his prouidence
 and chastisements towards vs, and of his
 long suffering towards our enemies, by
 complaining and murmuring against the
 same; or else abuse his goodnesse, his gen-
 tlenesse and patience. Numb. 20. v. 12. whe
 Moses and Aaron doubted of obtaining
 water, and the people murmured, the lord
 saith; *ye haue not beleued me, that ye might
 sanctifie me before the children of Iſraell.*
 1. Pet. 3. 5. *Be not afraid in time of perſe-
 quition, but sanctifie the Lord in your
 hearts.*

IV. Seing the name of god concer-
 ning his essence, his will, his workes, and
 iudgements is made knowne to vs in the
 word, we doe pray that the name of god,
 that is, his word, may be giuen and prea-
 ched vnto vs, purely, sincerely, in true and
 sound vnderstanding, holily, that is, with-
 out corruption or deprauation: that sincere
 and faithfull ministers may be giuen vs for
 the edification of the Church, which may
 dis-

discharge their duty faithfully, and be furnished with necessarie gifts; And that we may be mercifully kept and preserved from all corrupting and depraving of the word of god, from woolnes and hirelings.

V. Answerable to this, we must acknowledge the giuing of the word, for the holy and singular blessing of god, we must reuerently receiue it, with diligence and deuotion heare, thinke and meditate on the same. We must also sanctifie and adorne the same with a godly life, lest by vs the name and doctrine of god be polluted and euil spoken of. 1. Tim. 6. v. 1. *And that other by our godly conuersation, may be drawne to loue and embrace this doctrine.* Math. 5. v. 16. *that they may see our good workes and glorifie your father.* Rom. 2. v. 23. *By breaking the lawe thou dishonourest God, and for you is the name of god blasphemed.*

Nowe let all these parts be applyed to the foure general heades before set down. To wit, I. What blessings we desire to be giuen

giuen vs, to be preserued and increased. I I. From what euills we desire to be kept & deliuered. III. What benefits we must acknowledge to be bestowed on vs, and what thanks we ought to render againe for the same. IV. What manner of confession of sinns we must make from thece. And let these be applyed in speciall vnto the whole Church, and in particular vnto our selues and vnto those whose want we know. So will the meditation of this petition be very large.

Let thy kingdome come to.] In greeke it is simple [*come*], but because in Luke, 11. v. 20. it is written, *The kingdome of God is come vnto you*: It is not amisse translated [*adueniat, Let come too.*] Moreover the kingdome of god is taken diuers waies. For there is a generall or vniuersall kingdome of God, whereby he doth mightily gouerne all creatures, Psal. 103. v. 19. *his kingdome ruleth ouer all.* and Psal. 145. 13. *Thy kingdome is an enerlasting kingdome.* But this we doe not properly vnderstand, for that doth mightely runne ouer all, nothing

thing can hinder it, neither any creature withdraw it selfe from vnder it vnles we vnderstand our prayer thus; that all men may acknowledge, obserue and reuerence the providence of that kingdome of God whereby he ruleth, gouerneth and disposeth all things, and that they may humbly subiect themselues vnto it in all things. Again, there is the kingdome of grace in the Church in this life, and the kingdome of glory in the life to come, which is heere properly to be vnderstood as the preface it selfe sheweth. For we say, Our father, [*thy kingdome*] come. And this is called the kingdome of the father, the kingdome of Christ, and the kingdome of heauen; & the more to commend the free gift of God, we say not; that we come to the kingdome of God; but doe pray that it may come to vs, or as Christ more plaine-ly speaketh, Luke, 11. 20. *that the kingdome of God may come before hand vnto vs.* And this is called the kingdome of the father, the kingdome of Christ, & the kingdome of heauen. Nowe the kingdome of grace
is

is not meat and drinke, but righteousness,
peace, and ioy, in the holy Ghost, Rom.
14.v.17. It consisteth not in speech but in
truth and in power. 1. Cor. 2.v.5. We
pray therefore that the holy ghost may
be giuen vs, that he may be powerfull in
vs by the word, to illuminate, to conuert,
iustifie, sanctify, to lead, guide, confirme, &
preserue vs, that we may be found in that
kingdome, and there abide and perseuere,
lest we should fall away thence againe, and
slide backe into the kingdome of Satan.
That God would oppose his owne king-
dome against the kingdome of Satan and
of the world, that he would keepe backe
and bind the deuil, that he would suppres,
beate downe, and breake of the treasons,
and the power of the deuil and the world,
and mercifully defend & keepe his church
from the same: that is, as the Psalmist saith,
Psal 110. 2. *that he would rule by the power
of his right hand in the midst of his eni-
mies: that he would tread down Satan un-
der our feete.* Rom. 16.v.20. *keepe vs from
the world,* Ioh. 17.v.15. *that we may over-
come*

come the world, 1. Ioh. 5. 4. and Ioh. 16. 33.
 that he would deliuer vs from the present
 euill world, Gal. 1. 4. least we should loue and
 desire the kingdome of the world, contem-
 ning and neglecting the kingdome of God:
 least sinne should raigne in our mortall
 bodies, Rom. 6. 12. and iniquitie beare rule
 ouer vs, Psal. 9. 13. and 119. but that sinne
 may be crucified and mortified in vs, Galat.
 5. 24. that we may become subiect to the
 direction of the Holy ghost, and be trans-
 formed of him into the obedience of god,
 and become seruants vnto righteousness.
 That we answer not thus: we wil not haue
 this man to raigne ouer vs, Luk. 9. 14. that
 we cast not off his yoke from vs, Psal. 2. 3. but
 take it vnto vs: because his yoke is sweete
 and easie, that we may finde rest vnto our
 soules, that traouailing and beeing heauie
 laden we may flie to the throne of his
 kingdome, and there haue refreshing.
 Math. 11. 29. Hebr. 4. 16. that we may first
 seeke the kingdome of God, Math. 6. 33. that
 we may sit downe in the kingdome of
 heauen and not be cast thence. Math. 8. 12.
 that

that we be not offences in the kingdome of God, Math. 18. 6. that the kingdome of God be not taken from vs, Mat. 21. 43. that the kingdome of God may be within vs, Luke, 17. 21. That Christ may remember vs in his kingdome, Luke, 23. 42. And that this kingdome may continually be spread further abroad, may also come to other nations and countryes, and more men euer nowe and then, may be gathered to that kingdome. And to be short, that we may earnestly say : Blessed be the kingdome promised to David, which commeth in the name of the Lord, Marke, 11. 10. & that we may receive that kingdome, Luke, 19. 15. be made and remaine citizens with the Saints, and of the houshold of God, Ephe. 2. 19. And concerning the kingdome of glory we pray, that God would make vs meete to be partakers of the inheritance of the Saints in light. Colos. 1. 12. that we may inherit and possesse that kingdome by the grace of adoption. Math. 25. 34. 1. Cor. 15. 50. that we may be mercifully kept and preserved from all things which may hin-

der vs from the entrance and possession thereof. And that, 2. Tim. 4. 18. we may loue, waite for and desire the comming of the kingdome of glory, and make haste therevnto, 2. Pet. 3. 12. That we may be counted worthy the kingdome of God, 2. Thes. 1. 5. who hath called vs into his kingdome and glory, 1. Thes. 2. 13. that an entrance may be made vnto vs, into the euerlasting kingdome of God, 2. Pet. 1. 11. and that we may be ready at the comming of that kingdome, Luk. 12. 40.

These things we must aske in generall, for the whole body of the Church, and prinately euery one for himselfe, for those whome we knowe, both friends and enemies. Likewise we must apply the same to those foure chiefe heades before set down. To wit, what good things we are to pray for in this petition: what euills we are to pray against: for what benefits we are to giue thanks: and what sinnes of ours we must humbly acknowledge and confesse in this petition.

Thy will be done. The will of God is taken

ken diuers waies: and therefore from the distinction of gods will, we shall most easily come to the meaning of this petition. Auncient writers call one will of god, the will of his good pleasure, disposition, or decree, when as god himselfe willeth and appointeth to do any thing. Now our will is weake euen in it owne strength, and is often hindred by some other thing, wherevpo we had need to pray, that god would minister strength to that good thing that we purpose in our owne heart, and remove all impediments, so that we may performe the same in action; But we neede not to pray for that, concerning this disposing will of god, because he is almightie, neither can it be well and in a godly manner prayed for. For god doth whatsoeuer he will in heauen and in earth. Psal. 115. 3. Who hath withstood his will? Rom. 9. 19. The will of god abideth for euer. Isaie, 14. 27. *The Lord hath decreed it, who can disannull it? his hand is stretched out, who can turne it away?* Isay, 46. 11. *My counsell shall stand, and my whole will shall be done.*

There is another *revealed* or *signified* will called [*voluntas signi*.] Whereby god commaunding or forbidding any thing in the law or in the Gospell, sheweth and declareth what he will haue vs to doe, and to leaue vndone, Rom. 12. 2. This is called the goodwill of god, his well pleasing and perfect will. So that in this petition we acknowledge and confesse that by our own strength we cannot doe and fulfill the will of god, propounded vnto vs either in the lawe or in the gospell.

We pray therefore that god would giue vs the spirit of regeneration and sanctification, which may create in vs a newe heart, take away our stony heart, subdue and abolish our carnall stubbernesse and impatience, that we may thinke vpon, desire, wil, and doe, such things as please god, that we may auoide and omitte the contrary, lest we should doe any thing that is contrary to the will of god. And if we find our selues not to regard, not to approoue, not to will, not to doe those things which god willeth, but such as god forbiddeth, ha

reth,

and abhorreth; we pray that those things may be amended in vs by his holy spirit in true repentance, that our will may be turned from euill; and made conformable to that which is good.

On the contrarie, there is another will of the deuill, of the world, and of the flesh, altogether vnlike and resisting the will of God. Those therefore we renounce and reiect in this petition; praying, that the will of the world, and of the deuill may be hindered and subdued, and the suggestions of Satan may be broken of, that we may not obey them, nor conforme our selues like vnto the world; and that the lusts and concupiscence of the flesh in vs, may be crucified and mortified by the spirit, that hauing the disobedience, the impatience, and the wicked lust of the flesh suppressed in vs, our will may become so conformable to the will of God, that we shall desire, couer, or do nothing, but which that is well pleasing and approued of god. That we may iudge reverently of the will of God, and submitte our selues thereto, and that the

E 3

will

will of God may be done in vs. Which good will of god the scripture containeth in these three points. *I will that a sinner may be converted* Ezck. 33. 11. *It is the will of God that we should beleue in the sonne of God* Ioh. 6. 39. *This is the will of God - uen your sanctification, that we should abstaine from sinne* 1. Thes. 4. 3. And therefore doe we aske of god, grace, strength, and aide, that we may beginne and accomplish the same.

Another will of God they call his *operative and permitting will*. For whatsoever is done in all the worlde and in the Church, whatsoever befallerh vs, sure it is, it commerh not to passe without the will of god, Math. 10. 29. either working or permitting the same. And because we doe either not approoue this will of god in reasoning, or els complaine thereof through impatience, murmuring and striving against the same: therefore we pray for patience, that we may with reuerence and obedience, submit, or at least in deuotion to submit our will to the will of god, & may shine

strive against impatience, not iudging maliciously of those things which happen unto vs by the will and permission of god, but saying, *as it pleaseth the lord, so cometh it to passe*. And because we cannot doe this of our owne strength, therefore we pray especially that god would giue vs patience, subiection and obedience: and strength and courage against impatience. Those things also which we aske, though they seeme very conuenient, meete and profitable for vs, yet we must alwaies submitte them to the will of god, *Not my will but thine is fulfilled*.

Others also make an *optative will* of god, wherein he sheweth by the very fact, that he wisheth and desireth those things which are profitable and hollesome for vs: which notwithstanding we our selues do often hinder by the contrary act. As when it is said: *God would haue all men to be saved, and to come to the knowledge of the truth*. How often would I haue gathered thee, and thou wouldest not: I will not the death of a sinner: but rather that he may

convert and live. God would have none to perish but all men to come to repentance. Where we pray, that this wil of god may be mercifully fulfilled in vs, and not remooued from vs by the suggestions of Satan, by the allurements of the world, and the concupiscence of the flesh.

In earth, as it is in heauen.] The Hebraisme in this place is more fully expressed thus: even as it is in heauen, so also in earth. Chrysostome thinketh, that this clause is to be referred, as it were in common, vnto the former petitions. *Hallowed be thy name: thy kingdome come, in earth as it is in heauen.* Nowe here we haue very good occasion to consider of that which Paul saith, that *in Christ are reconciled and set at one, things in heauen and things in earth, and that there shal be one companie of blessed angels and of men, and we, as Christ saith, shall become like vnto the angels.* We are therefore taught to pray, that this conformitie betweene the companie of angels and of men, may be begunne in this life, that we may make toward

ward and high after that blessed communion. And because the Angels doe readily and chearefully, without all stubburnesse and resistance, of meere loue and obedience, execute those things which they know God willeth: as it is saide, psal. 103. 20. *The angels excell in strength, that doe his commandement in obeying the voyce of his word,* so doe his will: therefore we doe pray, that this also may be begunne in vs. Againe we are admonished, considering we doe belong to this communion, that we should conforme our selues thereunto, and not vnto this world, because we are not of this world, but belong vnto an heauenly citie. Now this conformitie or likenes is begunne in this life: but it shall at length be perfect in the life to come, which is eternall.

Further, as the Angels thinke reuerently of the iudgements of God, and in all things approoue of that which God willeth: euen so we desire, that by the grace of god and the worke of his spirit, we may doe the same here vpon earth. And so this clause

clause containes a very profitable admonition, that while we live in the flesh here on earth, we should beginne to lift vp our head and our soule, to desire and to thinke vpon our conuersation in heauen with the blessed angels, and labour to beginne our conformitie therewith here on earth.

Here againe this exposition is to be applied to those foure heads of godly deuotion and meditation: to wit, what blessings we are to craue in this petition: what euils we are to pray against: for what benefites we must giue thanks: what contrarie finnes of ours we must acknowledge and confesse. And that either in generall and for the whole Church, or in particular for our selues and for others.

Giue vs this day our daily bread.] That we may come to the true meaning of this petitiō, first we are to expōūd the words. *Lechem.* And first of all, the word translated *bread*, doth properly signifie ordinarie bread for foode, which is cut and chawed: as when there is distinctly named bread and water, 3. King. 13. 9. *Bread and wine*, Gen. 14. 18.

18. wheat, bread, and meate; Gen. 45. 23.
 But by a Metonymie it is taken for corne
 whereof bread is made, Gen. 47. 13. psal.
 104. 15. and by a synecdoche for any kinde
 of meate, as 4. King. 6. 22. *Set before them
 bread and water*: then it followeth, *and he
 made great preparation for them*. It is like-
 wise taken for the whole prouision of a
 banquet in meate and drinke: as Luk. 14. 1.
to eate bread with one. Exod. 18. 12. Also
 goates milke is called bread, Prov. 27.
 27. The roote of Iuniper is called bread.
 Yea fodder for canell is called bread, psal.
 147. 9. and the fruit of trees is called bread,
 Ier. 11. 19. So that by the name of bread
 in this petition, we vnderstand all things
 that belong and are necessarie to the suste-
 nance of the bodie and of this life. Our Sa-
 uiour Christ, Math. 6. 25. Iacob, Gen. 28.
 30. and Paul, 1. Tim. 6. 18. doe containe the
 generally vnder the name of food and rai-
 ment. Those things also whereby prouisi-
 on is gotten, as husbandrie, traffique, and
 such like, are comprehended vnder the
 name [bread] Prov. 31. 14. And because
 our

our Saviour Christ in this petition would contain al bodily things which are requisite for the cōueniēt leading of this life: as whe Isaac praieth for his wife, Gen. 24. 21. the Cēturion for his seruant, Math. 8. 6. Paul commandeth to pray for the magistrate, that we may lead a quiet life in all godlines and honestie, 1. Tim. 2. 2. And Salomon praieth for seasonable weather, and for the fruitfulness of the earth, 3. King. 8. 36. therefore the word *bread* in this petition, may well be taken in a larger sense, for all those things which are required to the necessaric, peaceable, and honest ordeting of this life, in the common wealch, in the familie, in the fruitfulness of the earth, in seasonable weather, &c.

Further, whereas Christ calleth this bread *our daily bread*, it is not agreed on among all, what that word doth properly signifie. Before Ieromes time, the latin translation had *panem quotidianum*, *our daily bread*, taking the reason of their interpretation without all doubt out of Luke, which addeth *in xpo inquit*, which daily or every day

day is needfull. Ierome translated it, *Super-*
substantiall, whome Ambrose followeth
in the *fift booke of the Sacraments*, adding
that this is not the bread which goeth into
the bodie, but the bread of eternal life. Ioh.
6. 40. which susteineth the substance of
the soule. And because the hebrew worde
Segullah signifieth our owne proper
goods, or a peculiar treasure, which Sym-
machus translated *ἑαυτοῦ*, cheife, singular,
peculiar: and the Septuagints translate *ἐμὸν*,
ἐμόν, he thinketh *ἐμόν* and *ἐμόν* to
be all one, to witte, that which excelleth all
substances or creatures. So that Cyprian,
Ierome, Ambrose, and Austin doe here
vnderstand the meate of the Lords bodie.
Yet Ambrose addeth, and Ierome concea-
leth not, that *ἐμόν* signifieth also [*com-*
ming to.] for the Greekes call the day en-
suing, or the morrow *ἐμόν*, Act. 7. 26.
and Xenophon speaketh thus, *ἐμόν* *ἐμόν*,
ἐμόν, in the instant or present yeare. And
ἐμόν *ἐμόν*, in the winter following. For
those things which are to come are called
ἐμόν. And Demosthenes against *Midias*,
ἐμόν

calleth the next assembly following, *domine*
domine. I haue also sought this word in
 the translation of the Seauentie, and haue
 found it vsed in this sense, Deutr. 32. 29.
Oh that they would understand domine
domine, the time that ensueth. Hence, 1. Chron.
 20. 1. In the yeare following. Prov. 27. 1. it
 is put absolutely, *boast not of to morrow:*
for thou knowest not n rignu n omra, what
 the next ensuing, that is, the day next en-
 suing, will bring forth; where in the He-
 brew is simply put [day:] and the Greeks
 translate it *domine*, next following or ensu-
 ing. Ierome further addeth, that he hath
 found in the Gospel according to the He-
 brewes *mathar*, which signifieth to mo-
 row, or to come, put for *domine*. This signi-
 fication Erasmus embraceth. And because
 Christ forbiddeth vs to be carefull about
 temporal prouision for the morrow, ther-
 fore he expoundeth it, that Christ com-
 manded vs to aske, not the bread of this
 present life, but foode for the life to come.
 And he giueth this reason. It is not like that
 Christ in so spirituall a praiser to his hea-
 uenly

uely father, spake of corporall breade
 which the very Heathen receiue from
 their parents. But this reason is not good:
 for God will haue vs to cast vpon him, not
 onely our care of spirituall things, but sim-
 ply all our care. 1. Pet. 5. 7. *And our beauen-
 ly father knoweth that we haue neede euen
 of these temporall things*, Math. 6. 23. He
 will haue vs to acknowledge, that it is he
 which giueth vnto vs those things which
 belong to our daily foode: and he is angrie
 if any shall thinke, that he hath receiued
 these things els where then from him, O-
 se. 2. 8. Iuel 2. 23. He hath also commanded
 vs to aske these things of him, 3. King. 8.
 35. Iacob, Gen. 28. 20. and Salomon, Prov.
 30. 7. haue asked those things in praier.
 And seeing the Lords praier is a perfect
 forme of praier, containing all things God
 will haue vs to aske of him; it is necessarie
 that some place should be left for daily
 bread, considering it is not contained in a-
 ny other petition. Againe, it were great
 impietic, either to ascribe those things
 which belong to our daily foode to the
 crea-

creature, or to our owne industrie, or else
 to aske the same in prayer of the Saints, and
 not to thinke them to be the gift of God.
 Therefore the word *ἐπιούσιος* may well sig-
 nifie *daily bread*: for it is not deriued in
 this signification ἐπὶ τῷ νομίῳ, a substance;
 but the theame thereof is the verb ἐπιτρέφω,
 and ἐπιτρέφω, which signifieth to come too.
 And as *Plutarch* saith in the *life of Sertor-
 rius*, καὶ ἐπιτρέφω ἐπιτρέφω, comming from
 house to house: so *panis ἐπιούσιος*, daily
 bread, is that foode which comes vnto vs,
 or is giuen by some other, which sufficeth
 not when we haue once receiued it, but in
 this intercourse of chaunging times, we
 must needs haue it come vnto vs euer and
 anon, euery day or continually. So *Luke*
 11.4. he calleth foode which goeth about
 and commeth euery day from the hand of
 God, ἐπιούσιος καὶ ἡμετέριος, daily bread for the
 day. Hitherto belong those compositions
 that *Hesiod* calleth foode sufficient and ne-
 cessarie for the space of a yeare ἐπιτρέφω.
 And *Plutarch* in the *life of Pericles*, calleth
 foode for each day ἐπιτρέφω. Again, be-
 cause

cause *ἰν* signifieth time continually ensuing, the meaning may be this: that ever and anon as time ensueth we have in this life continuall neede of this bread; to teach vs, that our heavenly father doth feede vs continually by making newe supplie of bread every day. It may also thus be vnderstood, that this bread is not called bread sought for, but *ἐπιπλεον*, that is, as Varinus expoundeth it, *ἐπιπλεον*, ouerplus bread: that we should not ascribe the same to our owne industrie, but to the gift of god. Or else, that bread is not the principall thing, which we must aske of God in prayer, but is onely *ἐπιπλεον*, an ouerplus, or a thing that commeth beside the principall. Math. 6.33. *First seeke the kingdome of God, and other things shall be cast vnto you besides.* But because adiectiues ending in *ον*, are not wōt to be formed of participles of the feminine gender, as of *ἐπισκοπος*, *ἐπισκοπος*, therefore the plainnest and the safest way is to deriue this worde of *ἰσ*. i. a substance, that *ἐπισκοπος panis* may be that breade which is necessarie for the sustenance of

our bodily substance, and of our life, as it were such bread as doth belong ἐνίολεν, to vphold the substance of this bodie and of this life.

So *Basil* in his *short questions* expoundeth this word ἐπιείκειον, that is, ἀπὸ τοῦ καὶ ἐφ' ἑαυτὸν ζῶν τῇ ἐστίᾳ ἡμῶν χρησιμεύοντι, such bread as is fitte and profitable for our substances to preserue our daily life. And *Suidas* saith: *Panis ἐπιείκειος*, is ὁ ἐν τῇ ἐστίᾳ ἡμῶν ἀρμόζων, ἢ χρησιμεύων, such bread as agreeth fitly to our substance, or else such bread as we vse every day. And *Theophilact* expoundeth it of such bread, as sufficeth for our substance and constitution. *Euthymius* repeateth the same thing; that it is bread which fitly serueth for our substance, for our life and constitution: adding moreover that *Chrysostome* expoundeth ἐπιείκειον, *quotidianum*, daily.

Furthermore, ἐστίς also signifieth goods or wealth, Luk. 15. 12. Giue me the portion of my goods or wealth that belongs vnto me. And from this signification are deriued two wordes ἐπίεσις, which as hath beene

bee the said, signifieth a peculiat, a chosen, or
a proper treasure: and *ἄριστος*, which bee-
ing opposed to *κακοῦ* signifieth com-
mon, necessarie, and sufficient weal: h. And
the *Syrian* translatour expressed it by a
word deriued of *Senack*, that we should *Senack id.*
vnderstand it of necessarie bread, whereof *digere Syri.*
we stand in neede. As the Baptist vseth the *act.*
same word, when he saith, *I haue neede to*
be baptized of thee, Math. 3. 14. And [*daily panis dicitur*
bread] beeing taken in this sense, will very *et c.*
fitly agree with that which is written,
Prov. 30. 8. Giue me not pouertie nor ri-
ches: feede me with bread ordained or ap-
pointed for me, or with the bread of my
portion. And the Greekes doe so translate
the place: *Giue me, τὰ ἥκιστα ὃ ἀρκούν,*
those things which are needfull and suffi-
cient, or which may suffice me. For god-
lines and a minde contented with his por-
tion, is great gaine, 1. Tim. 6. v. 6. These
things I thought good to note in this
place, which are worthe the considerati-
on of the learned, that the meaning of this
petition may more plainly appeare.

In this petition therefore we are admonished and taught, that mens affaires in this common outward life, are not turned about rashly and by chance; that bodily goods, and outward wealth, whatsoeuer belongs to the happie estate of the common wealth and of the familie, doe not depend vpon the wisdome, diligence, and dexteritie of men: neither are they to be imputed vnto blinde fortune, vnto destinie, or to the course of secundarie causes; but God himselfe doth dispose & gouerne all these things according to his good pleasure. For vnles God keepe the citie, and build the house, men labour in vaine, Psal. 127. 1. So in Daniel we shall finde, how the states of kingdomes are disposed of God. And, Prov. 22. 2. *The rich and the poore meete together: the Lord is the maker of them both.* Deutr. 28. 12. *The Lord openeth his treasures and giveth rain: and sendeth the winds out of his treasures,* Psal. 135. 8. Neither may we thinke that God hath remooued from himselfe, as things not be-
 seeming his high maiestie, the care of bodily,

dily, temporall, and earthly blessings, and hath distributed the charge thereof among the Saints: for he doth seriously affirme, that prosperitie and aduersitie euen in these things, doth come from him, Levit. 26. 3. Deutr. 28. 12. And he is angrie if we doe not acknowledge the same, Hose. 2. 8. Ioel 2. 23. Our Saviour Christ ascribeth vnto our heavenly father, the care of our soule and bodie, of our life, foode, and raiment, Matth. 6. 32. Nay he saith, that he *hath numbred the haire of our head*, Mat. 10. 30. And therefore we are commanded to craue of him in praier the bestowing of these blessings, and the remoouing and deliuerance from calamities, and if these things thus happen vnto vs, by heartie thanksgiuing to acknowledge them for his peculiar blessings. Withall we pray, that God would take from vs all vngodly care, doubting, distrust, and couetousnes. That we may be vndoubtedly perswaded, that our heavenly father is both willing and able to giue daily bread vnto his children, that in quietnes and hope may be our

strength. Thus Moyses praieith for the fruits of the earth, Deut. 26. 15. In the storie of the Gospel, the diseased leapers, the blinde, &c. doe pray. Isaac, Gen. 25. 11. and Hannah, 1. Sam. 1. 11. pray against barrennesse. Paul praieith for Magistrates, 1. Tim. 2. 2. Ieremie for the peace of the citie, Ier. 29. 7. And because God wil haue vs to labour and to vse ordinarie meanes for the getting of such things, we pray that he would lay such things before vs, and blesse them, that he would giue increase vnto him that planteth, and to him that watereth, 1. Cor. 3. 6. for the blessing of the Lord maketh rich without adding sorow thereto, Prov. 10. 22. And because we are commanded to aske *Daily bread*, it teacheth vs that we may not pray for delights, for store, and abundance, to serue for riot and for pride. And in a word, according to *Salomons* interpretation, Prov. 30. 7. we pray that we may not be overcharged with too much wealth, nor oppressed with ouermuch want. And *Salomon* there addeth, that we doe also pray against those euills or finnes which

which arise of excesse either in wealth or
pouertie. Likewise according to S. Paul,
Philip. 4. 18. and 1. Tim. 6. 6. we praie for
contentation, for a godly and wholsome
vse of euery estate, that our soule doe not
loath Manna, nor we desire the flesh pots
of Egypt, nor quailles grudgingly, Numb.
11. 5. but may referre it to his good plea-
sure to distribute of the fishes among the
companie, so much as he will, Ioh. 6. 11.
for to this petition also belongs that
which went before, that the fathers will
be done. Nowe we call this [*our bread*]
not for that it is gotten by our owne in-
dustrie, or is due vnto vs by some kinde of
right, but because God of his goodnesse
hath ordained and appointed the same for
the sustenance of this life, and so is made
ours by the free gift of God, or els because
it is necessarie to euery one in regard of his
calling. Againe God hath decreed what
and how much he will dispence to euery
one out of his treasures of his good plea-
sure. And because S. Paul opposeth against
the idle, and against vnlawfull meanes to

get foode, the commandement of labouring, that euery one may eate his owne bread, Eph. 4. 28. 2. Theſſ. 3. 8. we doe also well vnderstand our bread, of that which is not violently taken from others by wrong, or gotten from others in idleness, but as it is written, *Thou shalt eate the labours of thy hands.* Againe, when as we pray for [*our bread,*] it teacheth vs to be carefull also for the necessities of others. Yea, that those things which are giuen to me and giuen to thee, are so bestowed vpon vs, that we should impart thereof vnto other, Eph. 4. 28. for it is not mine or thine, but [*our bread.*] And therefore it is the poore mans bread which thou detainest, when thou doest not bestow it on the poore. This bread we are commanded to pray for [*this day,*] Math. 6. 12. Luke saith, for the day, and daily: to teach vs, that God hath care ouer vs euery moment. And this very word [*This day*] serues to be a bridle to all foolish and vngodly care for the morrow, whereby a man may re-
strain and moderate that excessive desire
after

after the things of this life wherewith al of
vs are troubled. And we may not thinke,
when we haue some goods and wealth in
readines, as it were in a treasury, that then
we neede not to make this petition, but e-
uen then also must we euery day vse this
praier, that we may acknowledge our
store to be the gift of God, and our selues
to be the Lords beggers, as Austine saith:
and that those things which are alreadie
giuen vs may be kept safe: but especially,
that out of those things that he hath giue
he may make daily supply of things neede-
full for vs, with a blessing, whereby he gi-
ueth strength to bread for the sustenance
of this life, and causeth the vse thereof to
be holesome vnto vs: lest that should
come to passe which is written, Levit. 26.
26. Ye shall eat and not be satisfied. Ezek.
4. 16. I will breake the staffe of bread, ye shall
eat with care and with astonishment: lest
we should be soūd in the number of those
that seeke for, and receiue, their goodes, &
their whole portion in this life, and are
barred from the inheritance of heavenly
and

and eternall blessings, Psal. 17. 14. Luke, 16. 25. *which are fatted for the day of slaughter.* Jer. 12. 3. The auncient writers as may be gathered by their interpretations, read simply *καθ' ημεραν* daily. Luk. 11. But all copies haue not the article *το*, that it should be referred to bread; but [*το καθ' ημεραν*] that is, either so much as will suffice each day continually, or els so much as is sufficient for this day; that it may agree with that which Matthew hath [*σιναιπον*, to day.] And yet with Aristotle, politic. 2. *βιη ο καθ' ημεραν*, signifieth daily foode. Also, our Saviour Christ to put vs in mind of this petition, hath obserued and foreshewed this custome, in that before meate he blessed it and gaue thanks, Math. 14. 19. and 15. 36. and Luke, 24. 31. And therefore Paul saith, Tim 4. 2. *It is a doctrine of devils, th it biadeth men abstaine from meates, which God hath created to be re-seined of the faithfull with thankesgiuing. And nothing ought to be refused, if it be receiued with thankesgiuing: for the creature is sanctified by the word and prayer.*

VVhere

Where by word, he vnderstandeth that word of God, by which the vse and gouernment of the creatures, which were created for our good, was giuen to men in the beginning. Gen. 1. 8. and after it was lost by sinne, was restored againe by the intercession of the sonne, Gen. 9. 2. And whereby the difference of meates is taken away in the newe testament. Colos. 2. 16.

That all things may be pure, Titus. 1. 15 By prayer also, he vnderstandeth that wherby as adopted children we craue that our owne bread may be giuen vnto vs from the bountifull hand of our father with his blessing, that so the vse thereof may please God, and we may inioy the same with ioyfull and good conscience. For this also is the speciall gift of God, as Salomon saith: *To eate of his owne bread, to drinke and to reioyce,* Eccles. 3. 12. and 5. 17.

Thus are these things to be asked in generall for the whole body of the Church, priuately for our selues, and namely for others whose necessity we knowe, that so we may apply this petition to the foure

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generall heads before set downe. I. What blessings we are to aske. II. What euills we are to pray against, that they may be remooued, taken away, and we deliuered from them. III. For what benefits we are to be thankfull vnto God. IV. What sinnes of ours we must acknowledge and confesse vnto god in this petition for pardon and amendment.

Forgiue vs our debts.] The asking of daily bread, is not therefore put before the remission of sinnes in the order of prayer, as though money were to be sought for in the first place, and godlinesse learned after wealth is gotten. For our Saniour Christ biddeth vs *first seeke the kingdome of God*, Mat. 6. 33. But because we are naturally carried to seeke worldly goods, and it is the will of god, that his benefits should take footing in vs in earthly things, and thence lift vp the minde to the knowledge of god, and to the desire of spirituall and heauenly blessings: So Ioh. 4. 53. *The ruler with all his family was brought to beleue in Christ, by the outward curing of his sonne,*

sonne, and Gen. 28. 20. Iacob saith, *If God will keepe me in my iourney, and giue me foode and raiment, the Lord shall be my god.*

Therefore after the petition for bread, is straight ioyned the petition for remission of sinnes, and they are knit together by this copulatiue particle [*and,*] to teach vs, that with what earnest desire, we are naturally carried to seeke worldly goods, with the like feruency of spirit, we should desire & care for those things, which concerne the eternall saluation of our soules: and the naturall desire of bodily goodes and wealth, which notwithstanding Christ in this praier doth restraine and moderate, may also teach vs this by the coniunction copulatiue *and*, that we must pray for food to god, and referre the issue and euent to his good pleasure, as hath beene saide.

Nowe those which Mathewe calleth [*debts,*] Luke, expoundeth [*Sinnes*] that we may knowe what kinde of debts are vnderstood in this place. And it is a vsuall Chaldaisme, to vse the word *Chab* which signifieth to be indebted or bound to, for

to

to sinne, to do wickedly. And Christ in his sermons oft times putteth debt for sinnes, offences, and wickednesse: as in the parable Math. 18. 24. In the story of the sinfull woman, Luke. 7. 47. And Luk. 13. v. 2. *Thinke ye that those on whome the tower of Silo fell, were greater debtors then the rest?* Here then this phrase is to be marked and we must consider what instructions we must learne from this, that sinnes are called debts. For seeing that men do either frame vnto themselves sinnes, from priuate superstition and from the traditions men, or else from some Pharisaicall conceit doe challenge vnto themselves iustice and perfection: this name [debt] doth lead vs vnto the lawe or decalogue, as it were to an obligation, which is the rule of Gods iustice, shewing, what our nature ought to be, what we ought to doe and what to omit, in what manner, with what perfection & puritie. As Christ saith, Luke, 17. 10. *we haue done those things which we were commaunded to doe.* And Rom. 8. 12. *we are debtors to liue after the spirite.* And

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because that is the forme of our obligation vnto God: it sheweth vs by the contrary, how many waies we runne into exceeding great debt, by doing those things, which we ought not to doe, by leauing vndone those things which we ought to doe, and such things as we performe, by doing them amisse, imperfectly, & impurely. The same phrase also signifieth a fault, guiltinesse, an offence, and condemnation: as there are many examples, when as for want of paying a debt one is condemned to some punishment: so the greeks vse the worde *ὀφειλῆς*, and *ὀφείν*, which signifieth to owe: as *ζημίαν ὀφείλῃν*, to owe a penaltie or forfeiture: *ὀφλόντες οἱ ὀφληκότες δίκην θάνατου, τελευτῶν*: those that are condēned to die: or condēned in a summe of money. So Christ expōideth this, *Mat. 5. 25. thou shalt be cast into prison, and not come thence, till thou hast paid the uttermost farthing, Math. 18. 25. when he had nothing to pay his master commaunded him to be soulede with all that he had.* So that this very phrase teacheth vs, to aske forgiuēnesse
both

both of the fault and of the punishment, contrary to the distinction of the Papists. Now for what ende the Lord doth oft times lay vpon the Godly in this life, after the sinne is forgiuen, temporall punishments, not of curses, but of correction, we haue shewed else where. And because the Lord inioyneth his Apostles, & those who haue god for their father, to make this petition for pardon of sinne every day, as we pray daily for bread: it sheweth against the Pelagians, that no child of God is perfect & without sinne in this life, who hath not neede every day to humble himselfe and pray for the pardon of his finnes. It sheweth also against the Nonatians, that they, which sinne after baptism, and reconciliation, may obtaine pardon if they turne againe and repent: for they which are baptized and reconciled vnto god, are commaunded to pray for the pardon of their finnes: & looke what we aske in his name, by his commaundement, he hath promised with an oath to giue the same vnto vs. The one whereof, that is, the doctrine a-
gainst

gainst the Pelagians, doth put vs in mind
of our owne weaknes every day, & serues
to bring vs to humilitie. The other, shew-
ing that the mercie and pardon of the Fa-
ther is offered vnto vs euery day, it we
turne vnto him, serues to strengthen our
faith that we should not despaire. And this
mercie and pardon we are commanded to
seeke for by praier, not of the angels, or of
Saints, but of God himselfe, in the vse of
those meanes by which God will giue re-
mission of sinns. And because we are com-
manded to pray for the forgiveness of our
debrs, in this very thing, we doe humbly
confesse before God, against *Popish Satis-*
faction, that we cannot make sufficient
paiment or satisfaction for our sinnes, but
altogether haue neede of free pardon for
our Mediatours sake. And because our
sinnes make a separation betweene God
and vs, Isa. 59. 2. therefore we craue in this
petition the fauour of God, reconciliation,
and acceptance. And whosoever seeketh
for these things, either by satisfactions or
by merits, otherwise then from the meere

mercie of the father, for the painiers, satisfaction, and merit of Christ alone, doth not seeke them well neither shall ever attaine vnto them: for we are commanded to aske the forgiuernes of our debts: and the worde [*lei, forgive*] is opposed to our payment, to our recompence and satisfaction, and signifieth a free gift. For the Greekes translate the Hebrew worde *Salach* which signifieth to be favourable and of mercie to pardon, by the word *misericordia*. Dan. 9. 9. *Vnto God belong mercies and pardons.* Numb. 14. 19. *Pardon the iniquitie of the people according to the multitude of thy mercies.*

Having thus expounded these things, we may easily obserue what we are to aske in this petition. VVe pray therefore because our debts are innumerable, infinite and vmeasurable, that God will not enter into iudgement with them, that he will not impute them vnto vs, that he will not marke them, or require them at our hands, but for Christ his sake mercifully to pardon them, *to cast them behinde his backe*

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cast into the bottom of the sea, Isa. 53. 6.
Mich. 7. 19. And because the wages of sinne
 are the displeasure, the wrath or anger of
 God, the curse of God and condemnation,
 with the punishments of this curse in bo-
 die and soule, in this life, and in the life to
 come, even eternall death: we therefore
 beseech the Lord to assuage his deserved
 wrath, not to kindle it against vs, or poure
 it out vpon vs; to lay aside his indignati-
 on, and embrace vs with fauour and mer-
 cie, to become and to continue vnto vs a
 gracious and mercifull father, and rewarde
 vs not according to our sinnes, neither lay
 vpon vs the punishment of his curse, not
 cast vs into prison till we haue made satis-
 faction, Math. 5. 25. and 18. 34. but pardo-
 ning both the fault and the punishment
 of our sinnes, to set vs free from the bonde
 or obligation thereto, that we may say
 with Paul, *Who shall accuse vs? who shall*
condemne vs? It is God that iustifieth and
forgiveth, who shall condemne? Rom. 8. 33.
 And seeing they are not generally debts or
 sinnes, but [*Our debts,*] therefore every

one that is to pray, must consider in each
commandement of the law, what sinnes
he hath runne into and committed, he
must distinctly obserue whether they be
sinnes of presumption, Psal. 19. 14. or sinnes
of infirmitie and weaknes: for so shall we
rightly pray for pardon, according to the
difference of our sinnes. And because sinne
is neuer forgiven vntles we doe repent, Ier.
5. 7. and we of our selues are catelesse, ac-
cording to our hard heart which can not
repent, we doe not weigh and consider
and count our sinnes, how many, how
great and how grievous they be, we doe
not earnestly grieve for our sinnes, nor
from our heart detest and forsake them,
we doe not turne from them, but delight
in our sinnes, and declare the same as So-
dome, Isa. 3. 9. we haue not the feare of
God before our eyes, neither be affected
with the feare of Gods wrath: therefore
when we pray for the pardon of our sinnes,
we doe withall intreat, that God by his
spirit would cast out of vs all securitie, that
sinne may not sleepe or lie dead in vs, but
may

upon the Lords prayer.

may be raised by the Law: that he would take from vs our stonie and impenitent heart, and giue vnto vs a fleshie and repentant heart, which may acknowledge and detest it owne sinnes, which may bewaile the same and feare in the sense & acknowledgement of the wrath of God. And likewise we doe also praie, that he would lift vs vp againe by true faith, and preserue vs from despaire: for by faith we receiue the forgiuenes of our sinnes. And because this petition of forgiuenes of sinnes is ioyned by a coniunctio copulatiue vnto the fourth petition, where we pray for daily bread for the day: therefore we are commanded to make this petition for the pardon of our sinnes euery day, and withall we be admonished to take heede that we do not so heape our sinnes, *that we shall be found in the bookes of Gods iudgement, Dan. 7. 10. without forgiuenes:* but we must euery day pray *that our daily sinnes may be blotted out, that they be not written with a penne of yron, and that we may not heape up vnto our selues wrath against the day of*

wrath, Rom. 2. 5. And because God hath appointed and ordained certaine meanes whereby he will bestow and we must receive the forgiveness of sinnes, therefore we doe likewise pray, that God would giue vs such a minde, whereby we may not contemne or neglect, but daily exercise the vse of the keyes of heaven, the hearing of the word, the vse of the Sacraments, and other exercises of faith and prayer: *that God would not giue vs up to a reprobate sense, void of all griefe, not regarding our sinnes or the wrath of god*, Rom. 1. 28. Eph. 4. 17. And lastly we pray, that we may not be prevented by death, before our sinnes be remitted and forgiven: and that before the end of this life, we may vse those meanes whereby the pardon of our sinnes may ordinarily be graunted vnto vs. These so many and so great blessings must we conceiue in our mind when we pray [*forgiue vs our sinnes:*] whereby we may plainly see, what deuotion and intention of minde is required in the very act of prayer.

Now

Now all these things we must aske for the whole bodie of the Church in generall, privately for our selves, and namely for those whose necessitie we know: for we say [*Our debts, or trespasses.*] And although the three latter petitions be deprecatorie, that is, such wherein we pray against evils, yet they may be well applied to the foure generall heads set downe in the beginning, and so ought to be. For as we haue shewed, that in the former petitorie petitions were contained prayers against evils, thanksgivings, and confessions of sinnes, so there is the same reason in these deprecatorie, they containe in them petitions for some blessings, thanksgivings, and confessions.

^d that is, such petitions wherein we crave some blessings.

[*As we forgive our debtors.*] Luke hath it thus, [*ὡς ὁ πατήρ, ὅτι ὡς ἡμεῖς ἀφίενται τοῖς ὀφειλοῦσι, ὡς ὁ πατήρ ἀφήενται ὑμῖν τὰ ὀφειλόμενα.*] Now we must not take the similitude according to Mathew, to be equall altogether, as though God should forgive with no more perfect measure of mercie, then we forgive others: for the flesh fighteth against the spirit in vs, even then when we

are reconciled to our neighbour. And God himselfe sheweth inequalitye between them, Ose. 11. 8. *I should make thee as Adama and Zebodim, but I will not execute the fiercenes of my wrath, for I am God and not man.* And speaking of a most fervent love of a mother, Isa. 49. 15. he saith, *Though a mother should forget her childe, yet will not I forget thee.* Neither doth Luke goe about to set downe the cause or reason, by which and for which we deserue the pardon of our sinnes. For it is the free pardon of God proceeding of his meere love and compassion towardes vs, Matth. 18. v. 27. And Paul vseth the worde *expiation*. God of his meere favour hath freely pardoned you: for he opposeth not our forgiving vnto God, as any price or desert, that therefore God should forgue vs, because we haue forgiven others before. But he saith, Eph. 4. 32. *be ye courteous one to another, and tender hearted, freely forgiving one another, even as God for Christs sake freely forgave you.* Colos. 3. 13. *Forbearing and forgiving one another: like as Christ*
for-

for giue: euen so doe you. So that this phrase
doth not import the cause, whereon the
pardon of God dependeth, but as Cyprian
saith, *it is a condition and pledge thereof.*
For as children are most commonly made
worse by the too gentle increasing of the
parents, so our corrupt flesh, hearing that
gods pardon is alwaies ready for those
which pray vnto him for it and repent, tak
keth libertie thence to sinne more freely
afterward, in hope of obtaining pardon
easily. And thus doe we abuse that endlesse
benefit of Gods free pardon, as though it
were some priuiledge of filthines and vn
lawfull libertie. Therefore Christ, by this
clause here added, doth binde the intent
and purpose of them that pray, as it were
by a publike condition and promise, that
they will hereafter beware of all sinne, a
mend their life, and follow after godlines.
It is therefore a most weightie admoniti
on, by way of a vowe or promise in the
sight of our heauenly father, that we doe
not abuse this fatherly gentlenesse and readi
nesse to forgive, vnto libertie of sinning.
but

but do promise and as it were vow amendment of life. And that generall doctrine concerning this good purpose of amendment of life, Christ propoundeth in a speciall example of forgiving one another in brotherly sort, very fully agreeing to the wordes of this petition, as we have saide, Math. 5. 39. about turning to the other cheek. And because the flesh being corrupt with a roote of bitterness, Heb. 12. 15. and of it selfe full of impatience, desirous of reuenge, persisting in anger, is most farre from reconciliation & forgiveness: therefore we do also pray that this roote of bitterness may be loosened, beaten downe & mortified in vs by the holy Ghost: and a loue of vnitie, reconciliation and forgiving may be kindled in vs, that this may neuer be imputed vnto vs, that we haue not forgiven one another with all our heart, but haue had the flesh still struing against it.

And because we cannot liue in this world without many sinnes against the Lord, neither conuerse among our brethren,

thren, without many offences one against another: therefore Christ ioyned both these together in this fifth petition, that for both peace of conscience towards God, by the continuall forgiveness of sinnes, and brotherly charity, wherewith God is chiefly delighted might be preserved among men by continuall reconciliation & forgiving one another. And therefore doth he ioync brotherly pardoning with gods forgiving, as he sheweth in the parable, Mat. 18. 23. Which doth most plainly expound this petition that he may the more forcibly breake and correct the wicked impatience and bitterness of our heart, so that he may take from vs all those reasons which we are wont to pretend and heap vp very gloriously in the defence of reuenge as it were by our owne right, concerning the greatnesse and multitude of our neighbours offences, concerning our owne credit, and the benefites we haue bestowed vpon our neighbour, by comparing the debts which we that are sinners do owe vnto god, with the debts of fel-

fellow-seruantes, where for the most part each one oweth something vnto another. For either we doe ignorantly and at vnawares giue the occasion vnto our neighbour when he offendeth vs: or els being offended and hurt doe sinne againe in impatience and bitterness. Wherevpon S. James saith, *Confesse your sinnes one vnto another, and pray one for another.* James, 5. 16. And lest we should be offended at our neighbour for his often offending of vs, and be wearied with renewing our pardons and reconcilings so often times, we haue beene taught before, that we must euery day repeat vnto god that petition [*Forgiue vs our debts:*] that we might forgiue our neighbour, *not vnto seauē times but vnto seauentie seauen times.* And by this forme of condition and promise, [*enē as we also forgiue*] he doth most notably prouoke and pricke vs forward to be desirous and ready to forgiue our breethren. That we might remember our selues to falsify our faith solemnely giuen and bound in this petition, vntles we doe forgiue our neigh-

neighbour, and may also know that we pray for the vengeance of god against our selues without compassion of forgiuenes. And so, as Chrysostome saith, *We doe not pray vnto God, but prouoke God, we doe not obtaine fauour, but we pronounce the sentence of condemnation against our selues, and at the last iudgement shall be iudged according to that sentence, when we say [eue as we also forgiue.]* For by this meanes God is moued to withdrawe and holde backe the benefite of remission of sinnes, as the parable saith, Mat. 18. 34. Neither doth this shifit any whit helpe vnmercifull men that (as Chrysost. writeth) some men when they pray omitte that promise: or that some do in the meane time vse other prayer where that clause is not to be had: Nay by this wile wherby they goe about to deceiue God himselfe, they deserue the greater indignation. For that sentence of God abideth sure, *If ye will not forgiue men their trespasses, neither will your heavenly father forgiue you.*

By debtors here according to the Chal-

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Ralph

the phrase before expounded, we vnderstand those that haue offended vs, which haue done something against vs, or as Paul expoundeth it, Colof. 3. 13. *against whome we haue some quarrell.* And Saint Luke addeth [*we forgive euery man that is indebted vnto vs.*] For seeing by nature we are wont to be more easie and gentle vnto some, and harder against others, and doe with lesse sorrowe and grieve beare those iniuries and wronges which are done vnto vs by greate men, then those which are done by our equalls or inferiours: therefore he taketh away all respect in this brotherly forgiving, when he saith [*we forgive euery one that is indebted to vs.*] &c. here he speaketh not properly and principally of ciuill debt, though that also is to be forgiven, or at least borne with, if it can not be demanded and paid, without the losse and ouerthrow of our neighbour, as the parable plainly teacheth vs, Mat. 18. 33. Therefore Austine doth well advise vs, more to eschewe the hatred of our brother, then other sinnes: *for (saith he) that which*

which thou haadest offended in other senses and desires might here be cured; when thou saist. [Forgiue vs our debts.] but thine implacable hatred, and desire of revenge spoiles vnto thee that, which is added, [euen as we forgiue others:] and that being spoiled, all thy sinnes are retained and nothing forgiuen. Nowe he that did the wronge, and he that is wronged, both are enioyned to be recōciled: Mat. 5. 23. If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, that is, hath any quarrell against thee, as being wronged by thee: goe thy way, & first be reconciled to thy brother. For without repentance thou canst not deale with God, or aske forgiuencesse. And he which hath the wrong done vnto him is commanded. Luk. 17. 4. If thy brother sinne against thee seauen times in a day, and seauē times in a day turne againe to thee: saying, it repēteth me, thou shalt forgiue him, yea not vnto seuen times, but vnto seuentie seuen times. and what soeuer is thus loosed in earth, shall be also loosed in heauen. Mar.

18.18. But if thy brother who hath offended thee repent not, though thou forgive him, yet God in heaven doth not forgive him, seeing he repenteth not. So that Christ speaketh of publike reconciliation, Luk. 17. 3. And his meaning is not, that we may or ought to keepe and exercise our anger, hatred, and bitterness, that is, not forgive our aduersarie, vlesse he doe repent and aske thee forgiveness. For the commandement is generall, Mark. 11. 25. *when ye shall stand ready to pray, forgive if ye haue any quarell against any man, that your heavenly father may also forgive you.* Therefore in heart we doe forgive our debtors priuately, euen when they repent not, neither aske vs forgiveness. Now this brotherly forgiveness containeth thus much, that we should either not conceiue anger or hatred against our neighbour which wrongeth vs vniustly: or else that we should lay aside, and put away anger, hatred, and enmity conceiued against our neighbour for wrong done vnto vs: againe that we should neither take revenge
neither

neither thinke vpon, or indeauour to take
revenge vpon our neighbour: nay, not co-
uer or desire that either God himselfe or
any other should lay temporall or eternall
punishment on him for wrong done vnto
vs, vntill order of iustice so require. But
we must rather wish them godly amend-
ment, that beeing conuerted they may be
saued eternally, and not be condemned:
and if they haue not repented, we must
desire that they may in time be chastened
and corrected in pite and compassion,
with fatherly scourges of bitte and bridle,
that so they may be spared eternally. And
thus we ought to loue our enemies, wish-
ing and praying for all things that may
further them vnto saluation, and to pray
for them that persecute vs, that this sinne
may not be laid vnto their charge.

And lead vs not into temptation.] There
be diuers kinds of temptations. For God is
said to tempt, but yet vnto good, when as
by setting before vs some perill, by sending
some aduersitie, or by deferring helpe and
deliuerance, he trieth, exerciseth, & proo-

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ueth our amendment, our faith, hope, patience, obedience and constancie. But temptation or allurements vnto euill cometh either from the deuill, or from the flesh, or from the world. And the deuill properly is called the tempter, 1. Thess. 3. 5. least the tempter had tempted you: to wit, when either by inward suggestiō, or els by some outward occasions of prosperitie or aduersitie, either on the right hand or on the left, he goeth about to draw vs from that which is good, or to seduce vs vnto euill. The flesh tempteth vnto euill, when we are allured and drawne away by our own euill concupiscence, that lust might conceiue sinne, and sinne bring forth death. The world tempteth either by euill examples, as it were by laying stumbling blocks or offences before vs, or els by wicked persuasions. And as auncient writers say: the world flattereth, that it may deceiue: or terrifieth, that it may confound vs. For euery such temptatiō comes either by such things as are pleasant, delectable, and to be desired, through couetousnesse, wicked hope

hope and loue: or els by those things that are sorrowfull, fearefull & terrible, in feare, dread and flight. And to explaine the meaning of this petition, that distinction of Gregorie is very fitte: that *temptation is caused by suggestion, by delight, and consent.*

That distinctiō also of ancient writers is very conuenient for this purpose: saying, that the deuil vseth these wiles, these crafts and deceits in temptations to overthrow them that are wise and strong. I. When affliction continueth long, and deliuerance is deferred. II. VVhen the miserie seemeth too exceeding great, singular, and strange. III. VVhen vnder the colour of some great good, he doth closely mooue a man to take in hand some thing which is either very dangerous, or els beyond our strength and calling. IV. VVhen he doth cloake and couer vice vnder the name of vertue, as couetousnes vnder the colour of prouidence: crueltie vnder the colour of iustice: pride is painted vnder the name of a braue minde: ignorance is counted sim-

plicitie: wast or prodigalitie is taken for liberalitie, &c. V. He abuseth peace, quietnes, and rest, to bring them by little and little vnto securitie. Now here we are not commanded to pray that God would not make triall of vs by his temptations: *for we reioyce in tribulation, knowing that affliction bringeth forth patience, and patience triall, and triall hope, Rom. 5. 4. Iam. 1. v. 2. Count it exceeding great ioy when ye fall into diuers temptations.* Neither doe we pray that we may be altogether free from the darts of satan, of the flesh, & the world. *For he that is not tempted, what doth he know? saith the sonne of Syrach, chap. 34. 10. and Austin vpon the 60. psal. saith, By temptation comes our increase. For no man knowes himselfe but he that is tempted. No man can be crowned but he that overcometh: nor overcome vlesse he striue: neither can he striue vlesse he haue enemies, and those that will prooue him. And in the 14. booke of the citie of God, he saith: If we haue no temptations nor troubles at all, while vve beare about the frailtie of this life, we liue not well. And very well*

may this be vnderstood of the prayer of
 Christ, Iohn. 17. 15. where he saith: *I pray
 not that thou shouldest take them out of the
 world, but that thou keepe them from euill.*
 So that the wordes of this petition haue
 not this senſe: *that we may not be tempted:*
 but [*that we may not be lead into temptation.*]
 And as Bernard noteth out of Cyprian, it is one thing to be tempted, or assaul-
 ted with temptation: and another thing
 to be lead into temptation, to witte, when
 we are laid open vnto temptation and are
 exercised therewith: and another thing to
 be caried into temptation, to wit, whē being
 oppressed and overwhelmed with tempta-
 tion, we fall downe vnder it, and are over-
 come thereby, either consenting or yeel-
 ding wholly vnto it. Or els, to be lead into
 temptation is to be delighted with the
 suggestion of some sinne: to be carried
 wholly into it, is to giue full consent to the
 temptation. Now Christ vseth the word
lead into, which signifieth, not so much to
 lead into, as to carry into: as Austine also
 obserued, when any thing is saide to be
 H 3 lead

lead or caried into. The Greeke interpreters translate *Hebi* which commeth of *Bo*, by the verb *niculaw*, which signifieth to bring to, to bring vpon, to lead into, to carie into. And the Hebrew word is vsed in the same sense about the worshipping of the calfe. *Exod. 32. v. 21. Thou hast brought vpon thy people a great sinne. Gen. 26. 10. Thou shouldst haue brought a trespassse vpon vs. Gen. 27. 12. I shall bring a curse vpon me and not a blessing. Psal. 66. 11. Thou hast brought vs into a snare. 3. King. 21. 29. I will not bring euill in his daies.*

But the phrase, *To lead or carie into temptation*, whereupon the meaning of this petition dependeth, may best be vnderstood by comparing together the vse thereof. The Scripture speaketh thus of the assault or sending of temptations. *1. Cor. 10. 13. No temptation hath taken, laid hold on, or assailed you, but such as pertaine to man. Iam. 1. 2. [temptatio uero non est:]* which doth not barely signifie to fall into temptation, but to runne into, to
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bite vpon temptations. And that is yet more
 grievous which Paul saith, 1. Timoth. 6. 6.
 [*Ignorantia*] they fall into temptations as it
 were into a snare, which drowne men in
 destruction and perdition. Luk. 22. v. 40.
Pray, least ye enter into temptation [*vitia-*
tionis] that is, least at vnawares beeing vn-
 provided, without armour and fight, ye
 be wrapped in temptation, which may o-
 uercome you, yea drowne you. VVhence
 it is plaine, that we are lead into temptati-
 on, when we are left vnto our selues, de-
 stitute of the helpe of God, and are drinen
 into, are plunged, thrust downe, or cast
 headlong into the wiles and mightie af-
 faults of the deuills temptations, and are
 suffered to be overwhelmed therewith, as
 though we were euery way ensnared in a
 ginne. And we doe not pray without har-
 ming any person onely, that we may not
 be lead into temptation; but speaking vnto
 our heauely father, we say: [*Lead not thou*
us into temptation.] And Austin noteth
 that many read this petition after this ma-
 ner: Suffer vs not to be lead into temptati-

on. But the meaning is more full, if it be read, Lead vs not. &c.

And because the deceit of temptation doth farre exceed our weaknesse: for we fight not with flesh and blood, but against the powers of darkenesse, and spiritual deceits, Eph. 6. 12. And there is great danger lest we should yeeld in temptation and be overcome, and so drowned in perdition. Therefore first of all we pray, because Satan hath not liberty to tempt vs so much either as he would or could doe, but so much as God permitteth and giueth him leaue, Job. 1. 12. that our heavenly father would not cast vs off, and deliuer vs to the lust, to the treasons and power of this tempter, but that he would dispose of, and moderate the temptation, and not suffer vs to be tempted aboue that, which by his grace and gift we are able to beare, as Paul saith, 1. Cor. 10. 13. II. When Satan desireth to tempt vs, or to winnow vs, we pray that our heavenly father would not forsake vs, and leaue vs alone vnto our selues, nei-

ther deprive vs of his present grace and
helpe in the fit of temptation; but that he
would be present with vs and assist vs,
to drive away, to put backe, to sup-
presse and bridle the devill, ministering
strength and courage vnto vs, that beeing
strong in the Lord, and in the power of
his might, Ephe. 6. 13. We may beare the
temptation, Iam. 1. 12. We may withstand
it, 1. Pet. 5. 10. and may not yeeld, nor be o-
uercome, nor faint in the time of temptati-
on, Luk. 8. 13. or be overwhelmed in perdi-
tion, 1. Tim. 6. 9. but Ephe. 6. 11. dispatching
them al, may be able to fight and stand fast,
and in the time of temptation may be kept
from euill, Ioh. 17. 15. And that Christ our
mediatour Luke, 22. 32. may pray for vs,
that our faith, our hope, our patience, our
striving and constancy may not faile. III.
Because we our selues are secure, vnpro-
vided and drowsie in time of temptation, not
considering the wiles and the power of
this tempter, and our owne manifold in-
firmities, neither are we very much care-
full about the danger of temptation: we
there-

therefore pray, that the Lord himselfe would raise vs out of the sleepe of security, as he teacheth his Apostles, Luk. 22. v. 46. That we may watch, praying with all carefulnesse and vehemency, lest we enter into temptation, that God himselfe would arme vs, giuing vs wisdom and strength that, that we may well oppose the same against temptations. IV. We pray that god would giue vs patience, consolation and hope. Rom. 5. 4. that howe long or howe grievouslie soeuer god will haue vs to be tempted, we may be able to beare it, being contented with the grace of god, as it was answered to Paul, 2. Cor. 12. 9. V. we praie that when we are bound in the snare of temptation, and cannot thence deliuer our selues, nor find any way out, that he would giue such an issue, 1. Cor. 10. 13. that we may sustaine and beare it, that it may be profitable for vs, and turne to the glory of God. VI. Because he knoweth we haue but small strength, we pray that Christ would keepe vs from the dangerous and deadly hower of temptation, as it is Apoc. 3. 3.

VII.

VII. We praie that God would keepe vs in the time of temptation, from the presumption of Peter, and from Sauls dispaire.

VIII. that god in his indignation would not punish one sinne with another, and so leade vs into dangerous temptation as he did David. 2 Sam. 24. 1. and 1 Chron. 21. v. 1. and that he would not giue vs vp to the lusts of our owne heart. Psal. 81. 13. or into a reprobate sence, Rom. 1. 28. or to hardnes of heart that we should not grieue. Eph. 4. 18. And this interpretation beeing gathered out of the scripture it selfe, is the plainest and most safe.

And these things we must pray for, in generall for the whole Church, priuately for our selues, and namely for others that are tempted, crauing deliuerance from euills, praying for blessings, giuing thanks for benefits receiued, and confessing that we doe not manfully striue against temptations, that we yeeld vnto them, that we doe not prepare our selues against temptations, that we take not the armour of God, that we our selues minister baits vnto the
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tempter, we sweep & dresse vp the house, Luke. 11. 25. we giue our members as weapons vnto the tempter, Romans, 6. 19. All which points we haue expounded before, and here onely doe briefly point out the heads of instructions, leauing to set down at large the full meditations that this petition affoordes. Now this petition contains, a generall confession of the whole Church of the weakenesse and infirmity euen of the children of God in this life. For when we pray, that we may not yeeld vnto temptation nor be overcome thereof, we acknowledge and confesse, that by our own strength we are not able to resist any temptations: but this is the worke of gods grace which must follow forthwith, after we haue receiued new spiritual strength in regeneration.

But deliuer vs from euill.] Some would haue this, to be no peculiar petition by it selfe: for the aduersitiue particle which is here vsed, hath this vse and force, to ioyne two clauses into one sentence. So as that which we doe negatiuely pray against in
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the former clause [*Lead us not:*] We doe affirmatiuely pray for the contrary there. to, in this aduerſitiue clause. I meane not to contend with any man about this matter: yet I thinke they doe not amiſſe in the doctrine of the Catechiſme, which for the better instructing of the ſimple call this the ſeuenth petition. For it is larger, and containeth more in it then the ſixt petition concerning temptation. But leauing theſe fruitleſſe contentions, I come to the expoſition.

The word *ῥημι* in the common greeke tongue ſignifieth both theſe things. I. To defend, to proteſt, to keepe and preſerue from euill, that we fall not into it, thus Homer vſeth it, *Iliad. 10.* Where it is ioyned with the word *φυλάσσει* which ſignifieth to keep, & *Iliad. 15* *δε σὲ παρ' ὅππῃ φύμαί,* which defendeth thee before. II. It ſignifieth to take and deliuer out of euill, wherein we now are. And both theſe ſignifications doe very fitly agree to this petition, wherein we pray to be kept and to be deliuered from euill. The greeke interpreters tranſlate

state those hebrew wordes which signifie to plucke away and to deliuer out of the enemies hand, by this word *ῥυαμα*. And so it is vsed for the most part in the newe Testament. But 1. Theſ. 1. 10. it seemeth to containe both these significations beeing applied to Iesus [*τὸν ῥυαμα*] which both deliuereth vs and keepeth vs frō the wrath to come. Like as Rom. 5. 9. in steede thereof is vsed the worde *σῶζεις*, to saue. *By the life of Christ vve shal be saued from wrath.* And Ioh. 17. 11. Christ hauing respect to this petition vseth the word *ῥυαμα* to keepe: *I pray not that thou shouldst take them out of the world, but that thou keepesthem from euill.* So that we doe well vnderstand both in this place, to be kept, and to be deliuered *from euill*, [*ῥυαμα τῆς ἐχθρῆς*]. Chrysostome readeth it in the masculine gender and expounded it of the deuil himselfe: who is not onely euill in himselfe, but is the author and procurer of all euill, so farre forth as it is hurtfull and deadly vnto vs, who is our aduersarie, seeking to deuoute vs, and like a spinesfull person reioyceth

ῥυαμα
τῆς ἐχθρῆς.

ceſſeth at our euill. And in the bookes of the newe teſtament, Satan is vnderſtood by [*ὁ σατανᾶς*] when it is put with an article without a ſubſtantive. And [*τὸ πονηρὸν*] in the neuter gender put abſolutely, for aduerſity, is ſcarſly vſed in the newe teſtament. But moſt commonly it is ioyned with a ſubſtantive, as euill men, an euill heart, euill workes, euill thoughts. And yet the greeke interpreters call [*τὸ πονηρὸν*] an euill thing, vnderſtanding either ſinne, as Gene. 39. 9. of adultrie with his maſters wiſe: or hindrance, danger, loſſe, aduerſity, as 1. Kinges, 25. 18. To render euill for good, which in the newe teſtament is called *ἀντιποιεῖν* euill. In this petition therefore we vnderſtand, euill of it ſelfe, in the masculine gender for the deuill himſelfe. Alſo in the neuter gender, we take it, for ſinne, and for any hurts, dangers, aduerſities, which doe either preſently burden the ſoule, or the bodie, our goods and good name, or elſe are at hand, and hang ouer our head.

Fiſt herefore we pray, ſeeing the deuill walketh about like a roaring Lion, ſeeking whome

whome he may deuoure, that God would mercifully defend, preſerue, keepe, ſaue and protect vs from him, from all his wiles and ſnares and temptations, and from his cruelty: and if he haue intangled and caught vs in his ſnares and temptations, we pray that God would plucke vs thence and deliuer vs. I I. we pray that god would keepe vs from euery ſinne or euill worke, that we fall not into ſinne. I I I. We pray that he would keepe, protect, and defend vs, from the miſeries of the life to come, that is from euerlaſting paines, and from all dangers, loſſes, hindrances, and aduerſities of this life, of ſoule and body, of goods and good name: that he would ſtoppe, repell, and turne backe theſe things as they be euills: or if we be already laden with theſe euills, we pray that in his mercy he would free and deliuer vs from them. And thoſe things we propound vnto God vnder the name of euill, that is, if he know, and perceiue, and iudge them to be euill vnto vs, that is, not profitable and holſome, but dangerous and deadly. IV. Becauſe we deſire,
many

many things to be giuen vs, which we iudge good and profitable for vs, as also to be preserved and deliuered from many things, which we scarcely know whether they would be profitable vnto vs or not: therefore we adde in the conclusion of this praier; If we aske any thing which he knows and perceiues would not be wholesome but hurtfull for vs, that he would keepe and deliuer vs from euil. V. If God see that it is not good and profitable for vs, that he should take from vs the messenger of Satan which buffeteth vs, or else that we should be kept and deliuered from aduersitie, then we pray that he would giue vs patience, obedience, consolation and hope, that we may acknowledge his fatherly care ouer vs, least that which God sendeth vpon vs for our good, become hurtfull vnto vs. Like as in former times, they vsed to pray in aduersitie with very wittie and godly breuitie: *ut Deus aut liberet, aut mitiget, aut datā patientiā saluet*: that God would either deliuer them, or assuage their miserie, or preserve them

by giuing them patience. V. 10. Because these protections and deliuerances from euill in this life, are not full and perfect but onely in part for there doe daily arise new assaults of the deuill, of sinne and aduersities as they are laid before vs: therefore we pray that at the length we may be fully, perfectly, and wholly deliuered and set free from all assaults and temptations of the deuill, of sinne, of dangers and aduersities whatsoeuer. And because this cannot befall vs in this world & in this life, which is a warfare, and as the Greekes translate it [*μετεωρισμός*] that is, the rowing of a pirate: therefore we aske eternall life in this prayer which we beleue in the Creede, that we may be translated out of this world, where the deuill is prince, where the earth in this vale of miserie brings forth thornes and brambles of affliction, into an other world of eternall life, where we shall be free and safe from all euills, that we may not alwaies thus be subject and lie open to the darts, and temptations, and assaults of the deuill, the world, the flesh and calamities. So Paul saith,

saith, Rom. 7. 24. O wretched man that I am, who shall deliuer me from this bodie of sinne? 2. Tim. 4. 16. he sheweth a godly and excellent affection, when he saith: At my defence, all men forsooke me, but the Lord assisted me and I was deliuered out of the mouth of the lion: and the Lord will deliuer me from all euill, and will keepe me for ever: and he will keepe me for ever: Amen. In which wordes he deliuereth the very last petition and conclusion of the Lords praier. VII. VVe are taught in this petition to lift vp our heads, to thinke vpon, and to desire another blessed life to come which is eternall, where shall be full deliuerance from all euill. And because we are too much occupied and plunged in the matters and affaires of this life and of this world: we doe also request, that God would inspire, excite, kindle, beget and preserue in vs this meditation and desire: that we couet to be dissolved, that is, to leaue this life, and to passe to another blessed life. And because every kinde of death

is not the ende of miserie, for the death of the wicked is the beginning of their torments, Luk. 16. 22. but the death of the godly is a deliuerance from all euill, and a beginning of euerlasting happines: therefore when we say, Deliuer vs from euill, we doe also desire, that our heauently father would keepe vs from euill death, that we may not die the death of the vncircumcised, Ezek. 28. 10. or the death of sinners, which is worst of all, Psal. 34. 22. that we may not die carelesse in our sinnes, vnprepared without repentance, Ioh. 8. 24. But that he would graunt vnto vs a godly and sauing ende of this life, that we may die in the Lord, Apoc. 14. 13. that whether we live or die we may be the lords, Rom. 14. 8. whether we abide in the pilgrimage of this life, or be called home to our owne countrie by death, yet still we may please the Lord, 2. Corin. 5. 9. Furthermore we pray that God would put into vs a care & desire to provide betime for our selues those things which are necessarie to dying well, that we may be prepared for death,

least

least we want oyle in our lamps when the
bridegroom commeth and calleth for vs.
Math. 25.3. And that in the last howre of
this life we may haue true repentance, the
word, the Sacraments, faith, hope, the spi-
rit of grace and of praiet, that when we
are to die we may be found in Christ, ha-
uing that righteousness which is of God
through the faith of Christ, that so we
may rightly commend our soule into the
handes of our Father. And if we be not
found sufficiently prepared, we pray that
he would not suffer vs to be prevented by
sudden death at vnawares, but would mer-
cifully graunt vs space for such preparati-
on, that our death may be a deliuerance
from all euill, and a passage out of this vale
of miseries to eternall life. So that in this
petition we beseech the Lord mercifully
to be present with vs in that last and dan-
gerous conflict, wherein our aduersarie
goeth about most busily, marking whe-
ther he can snatch vs away and deuoure
vs, that so we may be kept and deliuered
from all euill. And that he would streng-

Philip. 3.9.

the
word

then vs, that we may not feare to die, nor be afraid of death, nor tast thereof but may depart in peace, and so when we die may be truly deliuered from all euill.

These things we must pray for in this petition, both generally and in particular, obtaining blessings of the Lord, praying against euils, giuing thanks for benefits received, and confessing our owne sinnes.

The conclusion.

For thine is the kingdom, &c. The latin copics want this clause, which is not in S. Luke: neither haue latin writers expounded it, as Cyprian, Ambrose, Ierome, and Austin. But all Greeke copics haue it constantly: and the Syriac interpreter translated it: Chrysostome also expoundeth it. Likewise Paul, 2 Tim. 4. 17. rehearsing the last portion of Deliuerance from all euill, addeth this clause, to whom be glorie for euer and euer. And this clause doth very fitly conclude the whole prayer. For it doth specially put God in mind of his promise, and as it were of his office, showing the cause wherefore we aske those things of God, and hope that he will giue them vnto vs.

For

For thine is the kingdome.] Here he
vnderstandeth not Gods vniuersall king-
dome ouer all creatures; but that which is
called the kingdome of heauen, the king-
dome of God and of Christ in the church.
And these things which we aske are the
blesings of this kingdome, which God
hath therefore ordained for our necessi-
tie, against the deuill, the world, and the
flesh, that forsomuch as we cannot haue
from our selues those things we aske in
praier, neither can attaine vnto the by our
selues, we might yet receiue the fro his had
in his own kingdō. And it belōgeth to the
office of our king in this kingdō, that he
should keepe & defend vs against the deuill,
the world, and the flesh; and that he should
bestow those blessings on them that be-
leeue and pray vnto him, as he hath com-
manded vs to aske, and wherein he hath
promised to graunt our requests.

This praier then in these words doth
put God in minde of his commandement,
of his promise, and of his office in his king-
dome; and wvithall sheweth the cause, why

a man asketh these things, and seeketh for them not to any other but to God alone.

Thine is the power.] These wordes teach vs, that god hath these things which we aske, in his hand and in his power, although the power of the world and of the deuill be great, and that he onely can giue these things vnto vs perfectly and for our good. Therefore doe we craue these things of him alone.

And glorie.] In this word, faith sheweth vnto God, that this is a glorious thing vnto him, and doth greatly turne to the glorie, and praise, and renowne of his mercie, power, and bountifulnes, if he shall heare vs, and shall graunt vnto vs those things which we aske according to his commandement and promise, as citizens of his kingdome. So that in this clause we pray, that God for Christs sake, whose kingdome properly this is, of his grace, whereby he gouerneth this kingdome, would heare vs and graunt our requests, for the setting forth of the bountie, of the power and glorie of this kingdome.

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Secondly, this clause also serueth to stirre
 vp and to confirme the faith of them that
 pray in assurance that they shall be heard.
 For seeing [thine is the kingdome] which
 is therefore ordained, because in it he will
 bestow such benefits, he hath commanded
 vs to aske them in his kingdome, and
 hath promised to here vs: therefore in these
 wordes faith shewes it selfe certen of gods
 good will towards vs, and with all profes-
 seth, that in praier it relieth not on any me-
 rits or worthinesse of it owne, but on the
 fauour of God alone for Christs sake: for
 it is the kingdome of Christ and of grace.
 Then to the will of God he addeth power
 for he saith: [*Thine is the power.* So that
 being assured, that god is both willing, &
 able to performe those things which we
 aske: faith therefore neither can nor ought
 to doubt of Gods hearing of vs. And be-
 cause we say: [*Thine is the glorie.*] there-
 fore faith makes account, that god who is
 faithfull in performing the glory of his
 truth, of his grace, and of his power, will
 surely accomplish those things which we
 aske

aske, lest the heathen say: where is now their god.

Thirdly this clause sheweth vs, how we are to vse those benefites which we desire in prayer, for what ende we are to aske them, and whither we are to referre them, and withall here we do promise, to what end we will referre them, and howe we will vse them, or what thankfulness we doe promise to God. To wit, as it is saide, Psal. 145. 10. *They shall shewe the glorie of thy kingdome, and speake of thy power: to cause thy power to be knowne to the sonnes of men, and the glorious renomme of thy kingdome.* Now what is that glorie of Gods kingdome, & how it is to be renown- ed, that whole psalme teacheth from the beginning to the ende. And thus doth this clause or conclusion of the Lords prayer teach vs very many things.

Amen in
hebrew signi-
fies to trust,
or to be-
leeue.

Whence
comes

Amen. and
Emunah
faith, and
truth.

Amen:] This is an hebrew word, deri-
ued of a verb which signifieth to beleeue,
and to trust: whence also doe come the
names of faith, and truth in the hebrew
tongue. It is very significant, and therefore

is vsed in other tongues. And because in
this particle [amen] the nature of iustificyng
faith in applying the promise and in pray-
er, is notably set out, we are therefore dili-
gently to marke the signification thereof,
which, that I may the better expound, I
will propound examples of it distinctly.
This particle [amen] is especially thus vs-
fed.

In cursings, Deutron. 27. 15, 16. &c. *Curs-
ed is he* &c. and the people shall say, *Amen*.
Numb. 5. 22. *If thou hast not defiled the bed,*
&c. But if thou hast defiled it, &c. god make
thee accursed &c. and the woman shall an-
swer, *amen, amen*. And Rabbi David saith;
this was spoken by way of prayer, or by
way of assuming, whereby they tooke vnto
themselves and vpon themselves those
curses if they had offended.

I. It is vsed for the most part in prai-
er or inuocation in blessing and thankgi-
uing. 1. Cor. 14. 16. when prayers & thank-
giuings are rehearsed, the Church answereth,
Amen. Psal. 41. 14. *Amen, amen*. Ne-
hem. 8. 6. *Blessed be the Lord, and all the*
peo-

people lifted vp their hands, and answered *Amen, amen.* Tob. 9. 12. they all say, *Amen* to the blessing vpon the marriage. Apoc. 7. 12. they worshipped God, saying, *Ame. praise, and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for evermore. Amen.* And so it is a note of wishing and desiring; to witte, that faith in a true desire of heart wisheth, & by true hope expecteth, that those things which we aske in prayer may be done & performed. Thus in the story of Samosatenus with Eusebius, and with Ambrose in the 4. booke of the sacraments, when as in the administration of the Lords supper, the bread of the Lord is giue to euery one with these wordes: *Take, eate, this is the body of Christ giuen for thee, for the remission of sinnes:* Then euery communicant answered *Amen.* And 3. Kings, 1. 36. there is a notable explication of this particle, *Amen.* For when Dauid had commaunded that Salomon should be anointed king to succeed him, and had further commaunded them to say, *God saue king Salomon.*

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Benias answered and said, *Amen*: Let the Lord God of my Lord the king say so. Munster saith, it is the imperative passive of the first coniugation for *Heaven*, that the meaning of it should be this: let this be true, let this be ratified, and confirmed of the Lord. The Chaldie dictionarie saith, it is the future tense, having the first letter cut off, *Teamen*: 'let this be confirmed' ^{This is warranted} or stablished. The Greekes regarding the ^{2. Chr. 1. 9.} roote have most notably translated that ^{Teamen} place, 3. King. 1. 36. *γινώσκοντες, οτι ο κύριος* ^{devereca, &c.} *τοπίαν κυρίου μετ' εὐβουλίας*: So be it, the Lord ^{Let thy word be verified,} God ratifie and doe the word of my lord the king.

III. This particle [*Amen*] is also used, when faith receiveth a promise propounded. So 1. Chron. 16. 36. after the rehearfall of the promises of God, this is added: *And let all the people say, Amen.* Ier. 11. v. 5. The Lord repeareth this promise: *I will be your God, and you shall be my people, that I may confirme mine oath, &c.* and I answered saith Ieremie. *Amen.* O Lord and Ierem. 28. 6. when *Hananie* pro-

prophecied of prosperitie; Ieremie saith, *Amen*: and addeth a large exposition of that word, *Amen*: *The Lord so doe, the Lord confirme thy words, that it may be so as thou hast prophesied* Luke 1. Marie hath notably exprest the signification of this particle *Amen*: *Be it vnto me according to thy word*. And these significations come all to one almost: which yet for plainer explanations sake, I thought good thus to distinguish, that the properties of faith in applying the promise, and in prayer, might the better be considered by the vse of this particle, *Amen*.

IV. *Amen*, is vsed for a note of affirmation and asseveration: as 2. Cor. 1. 20. *The promises of God are not yea, and nay, (to witte, as though in them one thing might be said in word, and an other thing thought in the heart: or els might be promised in words, and in deed be not performed) but in Christ they are yea, & Amen*: where the Hebrew worde *Amen*, is expounded by the Greek particle *nai*, which is a note of affirming and assevering. Isa.

65.16. He that shall blesse himselfe in the
earth shall blesse himselfe in God Amen:
and he that sweareth shall sweare in God
Amen. Whereas the greeke word *amen*, so
the word *Amen* also is a note of swearing
when any thing is affirmed and avouched,
as though an oath were added thereto: &
this last signification agreeth to those pla-
ces in the gospels where Christ saith, *Amen*,
I say unto you. And because the root *Amen*
with those wordes that are deriued there-
of, hath the signification of truth, certenty,
stability, constancy, &c. therefore if it be re-
ferred to the person speaking, it beareth
this sence: I speake not at random, rashly or
lightly: but truly, certenly, earnestly, and
constantly: and that is, I say, I affirme and a-
vouch as though I added an oath: or if it
be referred to that which is spoken, it hath
this sence: that which I say, is no wauering
thought, or doubtfull opinio, but it is true,
certen, sure, and stable which I say: which
is neither changed nor altered, but is vo-
doubtedly so decreed in the will of God,
and shall indeed be so accomplished. And
the

the doubling of the word *Amen*, *Amen*, doth enforce the affirmation, and may wel be expressed in our superlative degree, which the hebrewes want: *It is most sure and firme that I say.*

Furthermore this particle *amen*, in the greeke translation of the olde testament, is sometime expressed by the verbe *ἀμῆν*, *fiat*, be it so, Deutron 27. 15. and 26. Psal. 41. 14. 3. Kings, 1. 36. Numb. 5. 22. Sometime it is translated by the word *אֱמִינֵן*, *truly*, Jer. 28. 6. sometime the hebrew worde is vsed still, 1. Chron. 16. 36. *let the people say amē*, so Jer. 11. 5. Nehem. 8. 6. Tob. 9. 12, the particle *amen*, is vsed in the greeke tongue: & so it is kept still in the new testamēt, where sometime the exposition of it is set down. For that which is said of the widow, Mar. 12. 43. *Amen, I say*, &c. in Luk. 21. 3. is thus expounded: *אֱמִינֵן*, *surely I say unto you.*

Nowe whereas this praier is concluded with this particle *Amen*, it teacheth vs, that when we come to the ende of our praier, we must consider, with what deuotion we haue prayed, that it be no colde mumbling

bling ouer of words. Therefore after we
 haue laid open our necessities and our re-
 quests, at the ende our minde is excited
 and stirred vp, to conceiue an earnest re-
 quest from the very heart, whereby the
 heat of our desire is kindled and inflamed;
 which with inward sighes doth humbly
 and deuoutly wish and desire that our
 praier may be ratified and confirmed
 with God, that our heavenly father for
 Christ our Mediatours sake, would bow
 downe his eare, would heare and receiue
 our praier, and performe those things
 which we desire [*Amen, Amen:*] let that
 be done, let that be done, O Lord, which
 I haue asked. II. By this particle, faith
 doth shew it selfe not to doubt, or to be
 caried about with the waues of mistrust,
 whether God will heare vs and will per-
 forme those things which we aske: but to
 make sure account, that as God hath com-
 manded vs to aske, and hath promised
 that he will heare, so he will faithfully per-
 forme and accomplish our requests. A-
 gaine by this particle, faith doth stirre vp

in selfe, it doth uphold, defend, and confirm in selfe against doubtings. For it taketh the words [*Amen*] from that promise, *Amen, amen, I say unto you, what so ever ye shall aske the father in my name, he will giue it you*: and hereto he ioynes his owne *Amen*, as it were a seale, because he makes full account that God is faithfull and true, Ioh. 3. And hence Ierome very finely calleth this particle [*Amen*] the seale of prayer.

FINIS



